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PROSPECTS OF THE CONFERENCE.

THE contemporaneous celebration at Bristol of the same anniversary by the rival parties naturally produces a singular impression. The facts with which the respective speakers deal are the same, but they possess little of the proverbial stubbornness of facts when they are employed as arguments for contradictory conclusions. On the late occasion of the COLSTON dinners the contrast of temper and manner was more remarkable than the prosecution of a controversy which was wholly one-sided. While Mr. LOWE denounced in bitter terms the Government and its policy, Sir STAFFORD NORTHCOTE contented himself with a reference to Lord BEACONSFIELD's speech, and with an earnest depreciation of language tending to increase the diplomatic difficulties which are already sufficiently embarrassing. Mr. LOWE avowed and defended his purpose of thwarting a policy of which he thoroughly disapproves. The precedent which he quoted of the Whig opposition to the concessions which were finally embodied in the Treaty of Utrecht was probably less familiar to his audience than to himself. It might be remarked that a Government negotiating a peace is rather aided than encumbered by agitation for war on the part of its political opponents. A popular dislike to compromise may be conveniently used to stimulate the anxiety for peace of a wavering enemy. In the conduct of negotiations which are intended to avert a war, excessive pliability affords an encouragement to the hostile Government which hopes to profit by the internal dissensions of an adversary. The question whether opposition to the foreign policy of a Government is justifiable can only be answered with reference to the circumstances of each special case. If Mr. LOWE's present convictions are well founded, it is not to be expected that he should suppress them in obedience to any general rule. He takes the risk of weakening the influence of the Government on European policy. The backwardness of Lord ABERDEEN and the agitation of the Peace party were among the principal causes of the Crimean war. The invitation addressed to Russia by Mr. GLADSTONE and Mr. LOWE to interfere by force in the Turkish provinces cannot but weaken the protests which may be urged at the approaching Conference against an ambitious policy. Mr. LOWE may perhaps prove to be right in his belief that the maintenance of the integrity of the Turkish Empire is incompatible with the reform of domestic abuses; but he scarcely acts a patriotic part in condemning beforehand as impracticable the objects which it will be Lord SALISBURY's duty to obtain if possible. It must be repeated again and again that the present Ministers are in this respect continuing the policy of their predecessors, including Mr. LOWE himself. When a material part of the Treaty of Paris was cancelled only five years ago, Lord GRANVILLE, representing, among other colleagues, Mr. GLADSTONE and Mr. LOWE, insisted on the maintenance and virtual re-enactment of the stipulations which provided for the integrity of Turkey. At that time the words bore a positive and unqualified meaning which has since been impaired, and more especially by Lord DERBY's celebrated despatch. Integrity no longer implies absolute exemption from foreign interference; but the Government still thinks it necessary to oppose schemes of conquest tending to the aggrandizement of Russia.

There is, for the present, no intermediate course between the maintenance of the SULTAN's sovereignty in Bosnia and Bulgaria and the transfer of one or both provinces to

Russian dominion. It is obviously impossible to establish autonomy in the sense of erecting the provinces into independent States. There is no class, except the Mahometans themselves, strong enough to assert supremacy; for the numerical majority is weakened both by long habits of submission and by internal dissension. A Russian conquest would at least be effective in securing external order. The objection of the English Government to military occupation is that it would be dangerous to Europe. Mr. LOWE, whose political allies have always maintained the same opinion by word and deed, ought not to describe chronic and well-founded jealousy as cynical selfishness. But for the deplorable events in the neighbourhood of Philippopolis, Mr. LOWE's present doctrines would scarcely find a single supporter in England. The Government cannot justly be blamed for thinking that an occurrence of the kind ought not to produce a revolution in a settled system of policy. The task which Lord SALISBURY has undertaken in concert with a unanimous Cabinet is to reconcile, if possible, the maintenance of the SULTAN's sovereignty with the institution of sufficient securities for the protection of his Christian subjects. Only a few months have passed since the three Imperial Governments professedly believed that it was possible to protect the Christian population by engagements to be imposed on the Porte. The English Plenipotentiary at the Conference will not be restricted to mere verbal securities if he or his colleagues can devise some form of control to be exercised by representatives of the European Powers. It may at once be admitted that the labours of the Conference will be abortive if Russia has really resolved on war. Sir STAFFORD NORTHCOTE shows his good sense when he professes, and perhaps believes, that the Emperor of RUSSIA's Moscow speech admits of a peaceful interpretation. In all such cases great potentates reserve to themselves liberty of action; nor can it be certainly known whether their ostentatious sympathy with the enthusiasm of their subjects is intended to promote or to restrain the demand for warlike measures. A sovereign who has announced his intention of prevailing either by diplomacy or force will perhaps command confidence if he finds it expedient hereafter to declare his satisfaction with the result of a Conference. If Sir STAFFORD NORTHCOTE's speech had been delivered two or three days later, he would have found it necessary to explain away Prince GORTCHAKOFF's Circular as well as the EMPEROR's speech.

The unexpected candour with which the Emperor ALEXANDER mentioned the military shortcomings of the Servians will scarcely encourage any aspirations which the Bulgarians may feel for Russian supremacy. The Southern Slavs have now received full notice that they will not be too favourably judged by their powerful protectors. The only practical importance of the EMPEROR's sneer at Servian heroism consists in the indication which it affords that the Servian war is not likely to be renewed at the termination of the armistice. It would scarcely be possible to induce the Servians to resume the contest; and their assistance will not be required if there is open war between Russia and Turkey. It seems that the refusal of a part of the Servian army to fight during the last series of engagements was the result of a deliberate plan. The Servians had never had any provocation to justify the war; and, when it became evident that they could not hope for any acquisition of territory, they had no sufficient motive for exposing themselves to further risk and hardship. The Russian volunteers were, on their part, not un-

naturally indignant at the slackness of their allies, and it may be assumed that neither party is prepared to renew an unequal and unprofitable struggle. Even the most competent military critics might fail to form a confident judgment on the nature of the ostensible preparations for war which are reported by the Russian papers. A favourable inference might perhaps be drawn from the hesitation which has been exhibited on more than one recent occasion. The proposal of an immediate occupation of Bulgaria was dropped when it appeared that Austria would not concur in the measure; and afterwards the defeat of TCHERNATEFF was followed, not by a declaration of war, but by an urgent demand for an armistice. Some foreign observers assert that the armaments of Russia are too ostentatious to indicate a serious purpose of war. It would be rash to rely on farfetched arguments of the kind; and at present it can only be conjectured that the choice of Russia between war and peace has already been made. The financial difficulties of the enterprise will certainly not have exercised any decisive influence on the EMPEROR's determination. It is more likely that he may have taken into serious consideration the ulterior dangers of a warlike policy. Although the Turks might perhaps offer an obstinate resistance, the enormous superiority of Russia in numbers and resources would ensure ultimate victory; but the conquest of Turkish provinces would not improbably lead to collisions with more formidable Powers. Mr. LOWE is hasty in his assumption that the conflict of races and the consequent difference of opinions will necessarily paralyse Austria. During the recent negotiations the Austrian Government has uniformly interfered on the side of Turkey, although the alliance of the three Imperial Governments still nominally exists. It is now stated that a part of the Austrian army will be immediately mobilized as a response to the menaces of Russia. Lord BEACONSFIELD's boast of the power and of the tenacity of England may not have been in all respects judicious; but Russian statesmen know that it was substantially well founded. It cannot be supposed that the English Government intended to threaten an immediate alliance with Turkey in the event of a Russian declaration of war. Lord BEACONSFIELD was indiscreet in using language which was likely to be misunderstood on the Continent, when he pointed out to Russia the risk of an eventual collision through the operation of causes which cannot be definitely foreseen. England and Austria, and even Germany, must be taken into account in the comparatively easy enterprise of invading Turkey. If Russia is prudent, there will be no war, and the Conference may meet with reasonable hope of some kind of success. On the other hand, the alternative contingency of imprudence cannot be lightly dismissed as improbable.

RUSSIAN FINANCE

A REPORT on Russian Finance, by Mr. DORIA, the Secretary of the English Embassy at the Russian Court, has recently been published; and, if it really enabled us to judge of the financial position of Russia, it would be as welcome a contribution to political knowledge as could be desired. But, if it tells us something, it tells us very much less than we should like to know. Mr. DORIA confines himself to the republication of two official documents—the final Budget of 1873, and the estimated Budget of 1876. He makes scarcely any criticisms, and offers scarcely any opinions; and his readers are left to make what they can out of these documents. It is necessary to begin with taking them at a value which may be great or may be small, but the true measure of which is quite beyond the calculation of foreigners. These Budgets may give the real figures, or they may not. They may be like the Budgets of France or England, or they may be like the Budgets of Egypt. The KHEWIE is not to be suspected of consciously deceiving the European public of which he was borrowing; but his Budgets were somehow made pleasant. There is no check on any statements which the Russian Government thinks fit to make. No one in or out of the country has any means of criticizing the figures; and no one in the country would venture to question them, even if he had the material for doing so. We may analyse what is told us, but we cannot be sure that there is not something behind which is not told us. If, accepting the Budget of 1873 on these terms, we look at its contents, we find that we are at once beset

by an initial difficulty. Two separate and conflicting statements as to the balance of expenditure and receipts in 1873 are given in as many pages by Mr. DORIA; and all that can be said is that the statement to which he seems most inclined to adhere is that the income fell short of the expenditure by about 160,000*l.* In round numbers the expenditure may be stated at 74,000,000*l.*, and of this amount there was spent about 24,000,000*l.* on the army, and the charge of the Funded Debt was about 13,000,000*l.* In one place Mr. DORIA tells us that this was exclusive of the Railway Loans, in another that it included 700,000*l.* paid to the sinking fund of the Railways. On the 1st of January, 1873, the National Debt of Russia is stated by Mr. DORIA to have amounted to 250,000,000*l.*, of which 77,000,000*l.* bore no interest; how this happened he does not feel called on to explain. The real fact is, we believe, that the debt of 250,000,000*l.* included the issue of bank-notes to an amount of about eighty millions, while the thirteen millions paid for interest on debt included the payments on about an equal amount of railway loans. If we take the general results, we find that the outlay on the army and the provision for the Funded Debt amounted, as nearly as possible, to one-half of the whole expenditure. The total expenditure of Russia is very nearly the same as that of England, but the requirements for our public debt are so much larger that our army and our debt together require more than is required in Russia for the same purposes. We want not quite twice as much for our debt, and two-thirds as much for our army.

The public debt of Russia has grown rapidly in late years, and so has its military expenditure; but so likewise has the Russian revenue. The revenue in the six years from 1870 to 1875 inclusive increased by nearly ten millions sterling, and the chief increase is in the Excise. In one single year the excise on the sale of spirits and beer yielded a million and three-quarters more than it was estimated to yield. In the same year the army cost a million and a quarter more than in the previous one; so that Russia may be said to have drunk itself into Central Asia. In 1874 both the expenditure and the receipts were less than in 1873, there being a trifling balance to the credit of the State. But in 1875 there was a large increase both of revenue and expenditure. The odd thing about Russian Budgets is that they jump up and down; but the expenditure and the receipts almost always balance each other within a fraction, which ought to comfort bondholders, as showing how very well managed an affair Russian finance really is. But unfortunately we are here again in the region of Mr. DORIA's puzzles. He was writing at the end of 1875, and he says that the rapid increase of revenue may be attributed to the "acknowledged merit in administration" "by the Finance Minister" (such is Mr. DORIA's view of the language current in the country he represents), which, he adds, has been "insufficient, however, to impose" "that strict economy requisite to ensure and maintain the" "balance between revenue and expenditure." We should naturally conclude that the Finance Minister and Mr. DORIA had a deficit for 1875 to lament. But we find in another place that the Estimates for 1875 showed a surplus of not less than three millions sterling. In a third passage we find the surplus for 1875 calculated at 450,000*l.* Lastly, in an official publication in French, inserted as an appendix to Mr. DORIA's Report, the excess of revenue over expenditure for 1875 is taken at one million sterling. As we read Mr. DORIA's Report a sense of pride in the honesty of our Foreign Office comes over us. There is no cooking or revising at home of the Reports of the Secretaries of Legation. As they are written so are they published, in all their startling nakedness and baldness. The Secretary, in innocent simplicity, puts down any statement that comes handy to his pen, and whatever he writes is published. Every one knows that it is better to be good than clever, and there is no fear that the Russians will retort on us what we often say of them, and plead that we too are represented by clever artful persons at St. Petersburg. We must again seek refuge in general results, and we come to the broad fact that, unless these Budgets are a mere delusion, the growth of Russian revenue compensates for the growth of Russian expenditure. Russia drinks as fast as it borrows. This is the crumb of comfort which the bondholders may extract from these documents. The drinking of Russia keeps pace with its extravagance. The total amount of the interest for 1876 on the public debt, including the railway loans, is nearly three millions

more than it was in 1873; but then, on the other hand, the revenue from the excise on liquors shows an augmentation of 800,000*l.* beyond that of 1875. Whether Russia can drink itself out of the burden of a great war is a problem on which the documents presented by Mr. DORIA throw no light; but, if peace continues, it may be reasonably hoped that Russia will have a revenue sufficient to meet the claims of the holders of her foreign debt.

We are pleased to see that Dr. STROUSBERG has received a punishment of a very mild kind. It is so mild indeed that what the Court intends as a punishment will probably be a positive pleasure to him. His sentence is that he is to be banished from Russia. He may go where he likes so long as he does not trouble the land of injured innocence with his German-Jewish arts and devices. Possibly the Court, after mature deliberation, may have seen the comic side of the alleged crime of bribing a Russian official. It is ordinarily said that Russian officials are obliged to take bribes because they are so wretchedly paid. Whether this is true or not we have no means of judging; but when we look at the estimated Budget for 1876, and find that the whole expenditure for the department of the Minister of the Interior is put down at about six millions sterling, this seems cheap for governing from Warsaw to Kamschatka, and from Archangel to Odessa. How far the conquests of Russia in Central Asia have added to her military expenditure it would be most interesting to learn from the Budgets if they afforded us any clue. But they do not. We find, indeed, that the War Department required in 1876 about a million and a quarter sterling more than in 1873, and the amount in 1873 was about as much again more than was wanted in 1872. Turkestan is somehow buried in these figures, no doubt, and perhaps under other heads than that of war. But then it is buried; for, so far as it is mentioned at all, it would seem to yield a surplus. When we look into the details of the estimated Budget of 1876, we find that the expenses of the War Department are about 600,000*l.* more than the normal sum supposed to suffice for the wants of the department. Here, probably, is Turkestan; but an account of the reasons of this extra expenditure is given, and from this statement it appears that the extra amount was almost wholly wanted to settle an unpaid account for the lodging of troops in 1873. If Mr. SCHUYLER is right, Russia is losing a considerable sum every year by the occupation of its new conquests; but where the loss is to be found in the Budget it is impossible to say. At the same time it may be said that, whatever the loss may be, Russia can by economic management meet it, unless these Budgets are wholly delusive. Times in Russia have lately been bad, and even if there had been no extra expenditure on the present military preparations, the revenue in 1877 would probably have shown a falling off. But, if we look at the growth of revenue in the last ten years, it is difficult to say that Russia cannot bear the burden of its Asiatic conquests, if it likes to incur the obligation.

LORD DERBY'S DESPATCH.

THE publication of Lord DERBY's despatch, containing a lucid history of the late negotiations, will probably close the tedious and unprofitable controversy as to the past policy of the English Government. The Constantinople Correspondent of the *Times*, whose chief object apparently is to discredit the English AMBASSADOR with the aid of materials furnished by General IGNATIEFF, lately taunted Sir HENRY ELLIOT with his failure to obtain an armistice which was afterwards conceded under pressure to the writer's Russian friend and informant. It appears from Lord DERBY's narrative that Sir HENRY ELLIOT acted under positive instructions from home, including a distinct order that he should retire with all his staff from Constantinople if his demand of an armistice were refused. It was already known that the Porte had assented to the armistice, and that the only impediment to a suspension of hostilities was the rejection of the proposal by Russia. The conduct of the English AMBASSADOR can only be fully estimated when the present crisis is at an end. It must be presumed that the two successive Administrations which he has served have been satisfied with the agent whom Mr. GLADSTONE's Government appointed, and whom the present Government has maintained in office. The incessant abuse to which he is subjected by a devoted admirer of his Russian colleague and rival suggests a suspicion that it is the energy, and

not the sluggishness, of the English AMBASSADOR which really gives offence. Perhaps General IGNATIEFF has not forgotten that Sir HENRY ELLIOT summoned the English fleet to Besika Bay at the moment when the late SULTAN was almost prepared to establish a Russian garrison in Constantinople. The armistice was secured by the intervention of England, postponed through the vexatious objections of Russia, and finally published in connexion with a Russian menace, after it had already been arranged with the Russian AMBASSADOR both in principle and detail. The Porte had been willing a month before to prolong the suspension of arms, which was rejected by Prince MILAN and his Russian advisers in consequence of their reliance on the support of Mr. GLADSTONE and his followers; the heavy blows which were afterwards inflicted on the Russo-Servian army, with the accompanying suffering and bloodshed, must be attributed entirely to Russian miscalculations and to those who misled the allies whom they wished to serve.

Several passages in Lord DERBY's despatch illustrate the character of that alliance of the three EMPERORS which the English Government is supposed, during the earlier stage of the negotiations, to have thwarted in the prosecution of benevolent designs. The allies consist of two inveterate antagonists, and of a common friend to whom a rupture between Russia and Austria would be inconvenient. The nugatory ANDRASSY Note and the abortive Berlin Memorandum were the sole results of a precarious and unsound combination. The English Government has of late been frequently censured for its cold acceptance of the earlier document, and for its refusal to adopt the Memorandum. It seems to be forgotten that the ANDRASSY Note was fairly tried, and that it was acknowledged to have failed; while the Berlin Memorandum was proposed as a substitute. Lord DERBY had rightly foreseen that a project of reform could have no chance of success in the midst of an insurrection. Lord BEACONSFIELD was fully justified in his remark that the Note was inopportune, although no objection was raised to its terms. It cannot be said that the utter collapse of the ANDRASSY project was due to the backwardness of the English Government; for the Porte had successfully urged the dissentient or hesitating Government to withdraw its objection. The Berlin Memorandum both placed on record the inutility of the ANDRASSY Note, and bore on its face an anticipation that the new document would not be less unprofitable. The Imperial Courts reserved to themselves the employment of ulterior measures; and it was not for England to accept an undefined obligation. All the Governments which had assented to the Memorandum withdrew their adhesion when the revolution immediately afterwards broke out at Constantinople. There is now for the first time an opportunity of applying to the disorders of Turkey the remedies which were unseasonably suggested in the Note and the Memorandum. Lord DERBY is perfectly consistent in attempting an experiment which may possibly succeed, after refusing to engage in a similar enterprise when it was temporarily hopeless. In the later stages of the discussion the inevitable opposition of Austria to Russian designs was plainly disclosed. The Austrian Government, not without reason, objected to Lord DERBY's phrase of administrative autonomy for the provinces, until he had disclaimed the intention of erecting new tributary States. Austria also remarked that the exclusion of Turkey from the Conference was inconsistent with the provisions of the Treaty of Paris; but the most decided measure of resistance to Russian aggression was the refusal to take part in the partition of Turkey which was proposed in the Emperor ALEXANDER's autograph letter. It was not without a plausible pretext that insolent Russian journalists announced as inevitable an immediate war with Austria as necessarily incident to the threatened invasion of Turkey.

If the mission of Lord SALISBURY is not interrupted by some new divergence of Russia from the European concert, there can be no doubt that he will use his utmost exertions to secure for the Christian subjects of the SULTAN practical guarantees against the continuance of misgovernment and oppression. The task has been forced by circumstances on Europe and on England; but the difficulties which it presents fully justify the repugnance of successive generations of statesmen to undertake an anomalous and unpromising enterprise. One remedy which has been loudly and pertinaciously recommended is already eliminated from the English programme. It is a sufficient reason for not converting the Christian provinces into

tributary States, that there are no Christian provinces in Turkey. Any scheme of administration must provide for the needs of a mixed population of Mahometans and Christians. It may be possible, as it would be desirable, to enforce the disarmament of all classes; and if a benevolent despotism, after the pattern of Jamaica, can be invented and maintained, the most difficult of problems will be partially solved; but some of those who possess a special knowledge of the condition of Turkey hold that it is not less necessary to protect the Christian laity against their own priests and prelates than to secure them from the violence of the Mahometans. A correspondent of the *Times*, using the signature of "E. H.," which is supposed to represent a veteran public servant of unequalled diplomatic experience, recapitulates some of the principal measures which are in his judgment indispensable to the good government of the Turkish provinces. The Conference ought, according to his opinion, to take care that the priests of the Orthodox communion shall be hereafter elected by the laity, that they shall perform divine service in the vernacular tongue, and that the whole body of clergy shall be elevated from its present state of degradation. Several recent writers have dilated on the demerits of the clergy in the Slavonic provinces of Turkey. Parish priests can sometimes neither read nor write; and they purchase their appointments from bishops who are themselves accused of obtaining promotion by the basest arts. If it were possible to substitute a refined and educated clergy for the illiterate and discreditable priests who sometimes oppress their flocks and sometimes excite them to rebellion, a great service would undoubtedly be rendered to the Christian population; but the duty seems scarcely incumbent on the representatives of foreign Powers, or even on any governing body which they may agree to institute. An English Plenipotentiary would expose himself to an obvious retort if he proposed that parish priests should be elected by their congregations; and the Ambassadors of Austria and France could scarcely be expected to protest against the use of a ritual analogous to that which is universally adopted by the Roman Catholic Church. It is true that no Conference and no European Commission will meddle with ecclesiastical squabbles, even when they form serious obstacles to good government; but the simplicity of the suggestion proves how little those who are best acquainted with details have considered the enormous complications with which a Conference must deal. It is undoubtedly an advantage that Lord SALISBURY is familiar with Indian policy and administration; but he is not likely to be led astray by fanciful analogies between the functions of an Imperial Government dealing with vassals in different degrees of subordination and a body of foreign Powers dealing with a nominally independent State. When the GAIKWAR was lately deposed, one of his family was raised to the vacant throne, and the form of government as well as the dynasty was unaltered. The precedent of Onde, and of the consequences which followed the dethronement of the local ruler, would not be encouraging, even if Lord SALISBURY had to consider questions of annexation. The rare cases in which interference with other States is justifiable or necessary seldom fail to furnish abundant illustration of the advantage of the normal principle of non-intervention.

THE CASE OF THE *FRANCONIA*.

THE case of the *Franconia* has been made remarkable by the breadth and novelty of the principles involved, by the difference of opinion which divided almost equally a court of as many English Judges as could be collected, and by the lucidity and comprehensiveness of the judgment of the CHIEF JUSTICE. But happily a similar case is not likely to arise very frequently. That this should have been the first case in which it had to be decided whether the criminal law of England prevailed on the portion of the high seas adjacent to our shores shows that acts like that for which the master of the *Franconia* was tried are rare. The *Franconia*, a German ship, ran down the *Strathclyde*, a British ship, at a point less than three miles from Dover, and thereby caused the death of one or more persons on board the damaged ship. The master was brought to trial, and the jury decided that he had acted with criminal carelessness, and found him guilty of manslaughter. His counsel, however, took the objection that, being a foreigner, and having committed the alleged crime beyond the jurisdiction

of England, he could not be tried by an English tribunal. This objection was held good by five Judges out of six; but, as the sixth, Mr. Justice LINDLER, differed, the case was reargued before fourteen Judges. It is the judgment of this large and imposing Court that has now been pronounced. Six Judges, headed by Lord COLERIDGE, held the conviction to be good; and seven, including the CHIEF JUSTICE, held it to be bad. The opinion of this bare majority prevailed; but the CHIEF JUSTICE was able to say that the late Mr. Justice ARCHIBALD concurred in the opinion held by the majority; and, so far as the real weight of authority goes, the decision was thus that of eight Judges against six. The closeness of the division shows sufficiently how difficult and how delicate were the legal points involved. The Judges who upheld the conviction rested their opinion on two grounds; first, that the act was in contemplation of law committed on a British ship, and that accordingly it was immaterial on what part of the sea and by whom it was committed; and, secondly, that, if the act could not be said to have been committed on a British ship, the master of the *Franconia*, although a foreigner on a foreign ship, was within the territory of England, inasmuch as he was within three miles of the English shore when he ran down the *Strathclyde*, and was consequently as liable to be tried here as if he had committed manslaughter in Kent. The majority of the Judges held that the wrongful act was not committed in a British ship, and that the territory, and consequently the common-law criminal jurisdiction of England, does not extend beyond low-water mark. The territorial question was that which principally received the attention of the CHIEF JUSTICE; but the first question is one of equal, or perhaps greater, practical importance. When a person on board one ship is killed by the act of a person on board another, is the guilty act committed on the first ship or the second? Sir ROBERT PHILLIMORE, who coincided in opinion with the majority, drew a distinction as to the nature of the act causing death. This was a case of negligence. The master had no intention of causing death. His fault was the improper management of his own ship, and all that he did wrong was done on board the *Franconia*. But the CHIEF JUSTICE went a great deal further. It had been suggested in the course of argument that, if a foreigner on board a foreign ship on the high seas deliberately shot from his ship a person on board an English ship, he could be tried in England for murder. But the CHIEF JUSTICE would not agree to this; and although he said that such a case must be left for decision until it actually occurred, he evidently leaned to the opinion that the foreigner guilty of such an act could not be tried in England, if subsequently arrested here. It follows that we could not ask for his extradition. All that could be done would be to invite a foreign Government to prosecute him. A slave-owner, for example, seeing on the high seas his former slave on board an English ship, might pick him off with a rifle, and if we could catch him, we must hand him over to be tried in Dahomey.

It was to establish the proposition that England has no criminal jurisdiction at common law beyond low-water mark that the CHIEF JUSTICE set himself with all his usual acuteness of legal insight and boldness of legal criticism. Of course, if Parliament had passed an Act declaring that the criminal jurisdiction of England should extend to a distance of three miles from shore, English Judges would have to be guided by Parliament, and it would make no difference to them whether Parliament, as against other nations, had or had not been usurping an authority that no one country can claim. But no such Act exists, and therefore, if English criminal jurisdiction extends beyond low-water mark, it must be a common-law jurisdiction. This common-law jurisdiction may be supposed to be based on four grounds—on the old claim of the English Crown to sovereignty over the narrow seas; on a doctrine of international law tacitly incorporated into English common law; on a limitation of the ancient claim of sovereignty to the limit of three miles; and, lastly, on decisions of Parliament and of Judges that the bed of the sea to the distance of three miles from the shore belongs to the Crown and is English territory. The first and third grounds may be summarily dismissed. The ancient claim of England to sovereignty over the seas has totally died away, and was never anything more than a naval boast. It was always vague, and was more or less extensive according to the taste of naval boasters. Sometimes it

was said only to extend to the seas near England; sometimes it was stretched as far as Norway; sometimes it was boldly extended to any part of any ocean. It must be taken as forming no part of our law at all, and the notion that, though abandoned otherwise, it still enures to the distance of three miles, is purely theoretical. There is not a trace of any such limitation in any law-book. The three-mile range is a modern invention of jurists, and this invention and the ancient claim of maritime sovereignty have never been coupled in any authority which an English Court can recognize. The validity of the conviction, therefore, depended on either the second or the fourth ground being held good; and the latter may be taken first, as it was chiefly on this ground that Lord COLERIDGE rested his judgment. It must be owned that *prima facie* there does seem authority for saying that the territory of England extends over the bed of the sea to a distance of three miles from the shore. A friendly dispute arose between the Duchy of Cornwall and the Crown as to the ownership of parts of mines in Cornwall which were pushed beneath the bed of the sea beyond low-water mark. The matter was referred to Sir JOHN PATTESON; and his award, subsequently confirmed by an Act of Parliament, decided that the ownership of the soil was in the Crown. Again, in a fishery case, an alleged grant by the Crown of the bed of the sea beyond low-water mark was set up; and as high an authority as Chief Justice ERLE distinctly pronounced that the soil of the sea-shore, to the extent of three miles from the beach, is vested in the Crown. Chief Justice COCKBURN could only say that Chief Justice ERLE was wrong; and point out that the alleged grant was of a date long antecedent to the recognition of any such limit as three miles. With regard to the Cornwall case he observed that the Act distinctly stated that the decision should only be binding as between the Crown and the Duchy, and should not affect others; and so the master of the *Franconia* could not be touched by it. Perhaps, however, the true way of putting the CHIEF JUSTICE's opinion would be to say that the Crown may have rights over the bed of the sea beyond low-water mark for certain purposes, such as that of oyster fisheries and mines, but has not any rights as against foreigners using the general right of passage over the high seas beyond low-water mark.

The three-mile limit was an invention of jurists who saw that, for many reasons, such as defence and the enforcement of neutrality, it would be highly convenient that each nation should have some jurisdiction over the sea beyond its coasts, and that, to prevent disputes, this limit must be fixed. They therefore fixed on the purely arbitrary limit of three miles, assigning as the reason that that was the extreme distance to which a cannon-shot could be made to go. Playing with this fanciful reason, later writers have suggested that the distance ought now to be extended, because modern cannon can carry further than three miles; so that Sir WILLIAM ARMSTRONG would extend the jurisdiction of England to successive points about once a month. The three-mile limit has no doubt been recognized; but the question is, by whom and to what extent? International law may be, and no doubt is, a part of the law which English Courts will administer without an Act of Parliament to sanction it. But what is international law? It is not the inventions or suggestions of jurists; and the remarks of the CHIEF JUSTICE on this head are worthy of the most careful attention. The older and the modern writers on international law were and are merely private persons without any authority, who suggest what they think would be good rules for nations to adopt. It is only by these rules being adopted that they have any force; and they may be adopted by special treaty or by universal assent. If adopted by a treaty to which England is a party or by universal assent, English Courts will recognize them. It is, for example, a rule of international law, established by universal assent and recognized by English Courts, that every ship on the high seas is within the jurisdiction of the country to which it belongs. But when we inquire what amount of assent has been given to the three-mile limit, we find that it has only been assented to for certain purposes. It has been distinctly accepted as the limit of neutral waters. It has been distinctly not accepted with regard to the right of innocent passage. England might consistently with international law say that no French ship should enter an English harbour, but it cannot say that no French ship going from Brest to Amsterdam

should pass within three miles of the English coast. Is there any proof, the CHIEF JUSTICE asked, that the three-mile limit has been generally assented to in the sense that the criminal jurisdiction of each country prevails to that distance from its coast? There is no such proof, and therefore it is needless to consider the opinion of jurists, even if they were not very vague on the subject; and, for the most part, they do not favour the suggestion that they have conceived such a rule to be a part of international law in any sense. There being no proof of assent to the limit of three miles as conferring criminal jurisdiction, the majority of the Judges held that, if the master of the *Franconia* could not have been convicted for what he did beyond the limit, neither could he be convicted for what he did within it. But among the majority there was a divergence of opinion as to the extent of the assent to the three-mile limit, which did not touch the case, but which may be of some importance. Some held that, although Parliament might extend the criminal jurisdiction to the limit, it would be making a new claim as against other nations; and although Courts would have nothing to do with any impropriety in the action of Parliament, yet it might be necessary, from the point of view of policy, that the assent of other nations should be obtained. Others, among whom Mr. Justice LUSH was prominent, held that the assent already established was to the extent that each nation might make such rules and enforce such laws over the sea within the limit—always excepting the barring of the right of innocent passage—as it pleased. It is obvious that, if Mr. Justice LUSH is right, there would be very much less difficulty in providing by Act of Parliament for the extension of criminal jurisdiction to the three-mile limit, if such an Act should be thought desirable, than if the assent of other maritime nations had to be obtained.

THE CONTEST FOR THE PRESIDENCY.

THE prolonged uncertainty as to the result of the Presidential election is mainly to be regretted because it will be followed by a bitter controversy as to the fairness of the returns. It may be hoped that the practical good sense which is characteristic of the American people will eventually induce all parties to acquiesce in the choice of one of the candidates. A disputed election would be a far greater evil than the success of either the Republican or the Democratic candidate. It is satisfactory to learn that the imputation of being bribed with British gold has disappeared from the list of electioneering commonplaces. If this country had any gold to spare for such a purpose, there would be much difficulty in determining its application; for an English well-wisher to America who had found himself invested with the power of deciding the Presidential contest would have been much puzzled by his judicial responsibility. Both candidates were respectable in character and ability; for the charges of fraud and perjury which were preferred against Mr. TILDEN were generally understood to be conventional amenities of an election, and probably they have not affected a single vote. Mr. HAYES is an educated and respectable citizen, locally known as a successful lawyer, and distinguished by his military services during the Civil War. In the letter in which he accepted the Republican nomination he professed a desire to purify the Civil Service, and, if he had been elected, he would probably have endeavoured to effect some reform, until he was checked by obstacles which have been found insuperable by his predecessors. Mr. TILDEN is an abler man; or he has at least enjoyed better opportunities of displaying administrative capacity. He supported his political opponents some years ago in their assault on the corrupt City Government of New York, and as Governor of the State he has, in defiance of the coalition of the Republican press with the worst section of the Democratic party, steadily prosecuted the arduous task of restraining and exposing municipal corruption. In the conduct of the present contest Mr. TILDEN has shown conspicuous vigour and ability. The moderation of his Southern partisans is attributed to his judgment and influence. Both Mr. HAYES and Mr. TILDEN hold sound opinions on the currency; and, on the whole, patriotic citizens had throughout the contest the satisfaction of knowing that it must result in the election of a creditable President. Neither candidate could boast of the public services or of the claims to popular favour which in 1868 entitled General GRANT to the

highest honour which his countrymen could confer; but experience has since shown that the highest civil office is not a convenient form of reward for military merit. Mr. HAYES is a civilian, though he has done good service in the field, and Mr. TILDEN's energies have been devoted to professional and political objects. It happened that at the time of their nomination the chosen representatives of both parties were Governors of their respective States.

The personal qualifications of a candidate for the Presidency, although they are not unimportant, naturally interest the voters less than the trial of strength between the two contending parties. The preponderance for the time of the Democrats is rather proved than promoted by the election of Mr. TILDEN. Their triumph had been probable since the result of the State election in Indiana, and it was rendered almost certain by the termination or suspension of a local schism among the Democrats of the city of New York. Two demagogues of the ordinary type have for some time past contended for the chief disposal of the city patronage, which depends on the votes of the Democratic majority. The Republicans had made great efforts to detach two of the factions from the supporters of Mr. TILDEN; and they had so far succeeded that Mr. KELLY of Tammany Hall had opposed the nomination of the successful Democratic candidate. At the last moment a reconciliation or compromise was patched up; and the malcontents, by returning to their party allegiance, ensured the support of the City and of the State to the Democrats. The election was believed to depend at the last moment on the vote of New York; for Mr. TILDEN could have afforded to dispense with the vote of South Carolina if he could have ensured the unanimous support of the other Southern States. It may be hoped that the personal and party vituperation which has been directed against the Democratic candidate and his supporters will now be discontinued. No American citizen of good taste, or of patriotic feeling will desire that the future President should be calumniated as a swindler, or that the majority of the population of the Republic should be reviled as guilty of treasonable designs. Political critics have sometimes complained that the machinery of election involves a constitutional defect, inasmuch as it is possible that the collective minorities of the defeated party, added to their majorities, may outnumber the supporters of the winning candidate; but artificial arrangements which disturb the uniformity of numerical preponderance are not necessarily disadvantageous. On the present occasion it is admitted that the Democratic voters form a majority of the national constituency. Immediately after the Civil War the Democrats in the States which then enjoyed full political rights formed two-thirds of the whole body of electors. Their proportionate strength in the North has since been greatly increased; and in the Southern States the white citizens, who largely outnumber the negroes, are almost unanimous on the Democratic side.

To a large and active part of the community a Democratic victory will be chiefly interesting as it may affect the future distribution of offices. The placeholders have probably voted to a man for Mr. HAYES, and those who hope to be their successors for Mr. TILDEN. In next March the President, who will then enter on his office, will, in the event of a Democratic victory, in conformity with long-established custom, reward his adherents by distributing among them as far as possible the spoils of the enemy; but in disposing of the higher offices he will be checked and controlled by the hostile majority in the Senate. The American Constitution, even in default of regular amendments, undergoes in course of time some of the modifications which affect all human arrangements. In the days of Mr. ANDREW JOHNSON's extreme unpopularity the Senate encroached on his customary prerogative by habitual exercise of a power of rejecting his appointments which had formerly been dormant. General GRANT in the first flush of popular enthusiasm erroneously hoped that he would be allowed to exercise an independent choice of his Ministers; but the Republican leaders of the Senate were determined neither to surrender power and patronage nor to permit the PRESIDENT to disregard the claims of political supporters. General GRANT was compelled to reconstruct his Cabinet before it was fully formed; and he afterwards found it expedient to establish a friendly understanding with the Republican leaders, by whom he was enabled to provide for his family, his friends, and his personal followers. Mr. TILDEN, if he becomes President, will encounter in the Senate a body of resolute opponents which includes some

of the most adroit and experienced veterans of political warfare. Mr. MORTON, Mr. SIMON CAMERON, Mr. BOUTWELL, and Mr. BLAINE will not be restrained by exaggerated scruples in their efforts to thwart and annoy a Democratic President. General BUTLER and Mr. BANKS will be less formidable as long as the House of Representatives contains a Democratic majority. To the country at large it matters little how patronage is distributed, except perhaps in the highest ranks. Democratic postmasters will discharge their duties on the average neither better nor worse than their Republican predecessors. The creation of a permanent Civil Service, independent of political changes, is reserved for a distant epoch.

Time will show whether the assertion by the Democrats of their predominance, after an interval of sixteen years, will, if it is established, effect any serious change in domestic policy. There is, happily, no risk of foreign quarrels or complications whether one party or the other is in power. For one or more years serious legislative changes are impracticable, for the simple reason that one House of Congress is opposed to the other; and that, even if a Republican House of Representatives should hereafter be returned, its measures will be subject to the veto of a Democratic President. It is scarcely probable that vigorous measures will be adopted even in the important matters in which the Democratic candidate for the Presidency and Congress professedly agree. The Democrats and the Western section of the Republican party will probably be able to prevent or delay the resumption of specie payments. The Democrats and the consumers are less earnest in their advocacy of Free-trade than the Republicans and the manufacturers in their support of Protection. In the latter part of the Presidential contest economical questions retired into the background, either because it was felt that they were not practical issues, or because disputes on the policy to be adopted in the South were better calculated to produce popular excitement. In many thousands of eloquent speeches Republican orators affected a fear that, under a Democratic President, the Confederate Debt would be recognized; and, even if their hearers could not pretend to be persuaded that slavery would be restored, the speakers provoked applause by announcing that civil rights would be withdrawn from the negroes. The clamour so far produced an effect that Mr. TILDEN thought it expedient to remind the constituency that equal suffrage and the repudiation of the Confederate Debt were irrevocably secured by Amendments of the Constitution. The PRESIDENT has not the power, as he has probably not the wish, to extend or limit the political functions of any class either in the Southern States or in any part of the Union. Mr. TILDEN's administrative discretion will probably be exercised in a different spirit from that of General GRANT. The Federal troops will no longer be employed to control Southern elections, nor will a general in command of a Southern district venture to repeat General SHERIDAN's application to the PRESIDENT for absolute power of life and death over the civil population. Perhaps the best state of things for the people of the United States would be a Republican Government periodically interrupted by a season of Democratic supremacy. The majority of the upper and middle classes in the North is Republican, and the rabble of the great towns is Democratic; yet experience shows that too long a tenure of office even by the more respectable party promotes corruption.

THE BISHOP OF GAP.

THE Bishop of GAP has published a second Pastoral letter to his clergy, enforcing and defending his position that the Church ought not to be identified with any particular set of political institutions. In one sense this thesis, as he is careful to point out, needed no additional support. It has been accepted in words by the very journals against which it was directed. The *Défenseur* admits that there is no such thing as orthodoxy in politics. The *Français* says that Mgr. GUILBERT has only reproduced the constant teaching of all ecclesiastical authorities. The *Monde* finds nothing to disapprove of in the BISHOP's language. The *Univers* maintains that it has always striven to place religion above political parties. Even the *Unità Cattolica* has passed Mgr. GUILBERT's doctrine with the reserve that it is not applicable to Italy. The BISHOP accepts these assurances, and contents himself with the remark that, if for the last two or three years all these

journals have been writing in the sense of his Pastoral, their readers have been singularly unfortunate in interpreting their articles. To every one except the conductors of these newspapers the BISHOP's doctrine seemed to be in direct contradiction to that which had been set forth in their columns. This confusion at least proved that it was time to extract from the journals in question a formal repudiation of the sense in which their words had been universally taken. The BISHOP has not done with religious newspapers when he has accepted their denial of having tied the Church to their political standard and then treated the knot as indissoluble. He feels it to be necessary to warn his clergy against taking their views on trust from any journal, however orthodox. Religious newspapers, he says, are a necessity of the times; so long as there are anti-religious newspapers, there must be religious newspapers to answer them. But they are an unfortunate necessity all the same, because it is impossible that they should always answer wisely. The anti-religious press is constantly starting questions of the gravest importance and difficulty, and to deal with the questions thus raised requires time, reflection, and theological knowledge. A newspaper can seldom command any one of these three qualifications, and the BISHOP laments that young priests should so often be found, even in the society of laymen, or, worse still, in the pulpit, reproducing the opinions, and even the extravagances, of a particular newspaper, as though they were articles of faith. It is natural that these young priests should wish to have their perplexities made clear; but they will be far more likely to find the explanations they need in the works of great writers than in the columns of a daily paper.

The BISHOP is not inclined, however, to let the religious journals shelter themselves under any misconception, accidental or wilful, of his meaning. They may be, he tells them, as true as they like to their colours; but they must not, unless they are prepared to come under the category of men who are politicians first and Catholics afterwards, deny that in all parties—Legitimist, Orleanist, Imperialist, and Republican—there are honest men and sincere Catholics, men who respect the Church, who are willing to defend it, and who can defend it without in any way compromising it. Consequently, a journal which gives itself out as being Catholic before everything else cannot identify itself exclusively with any one political party; since by so doing it would, in its character of a Catholic organ, be fighting against good Catholics. This will be a very hard doctrine for those journals which are always preaching that the prosperity of the Church is indissolubly associated with the triumph of the Legitimists, or of the Orleanists, or of the Imperialists. According to the Bishop of GAP, they must take their choice; they must either frankly call themselves political organs and avow that they merely wish to get the weight of the Church on their side, or they must confine themselves to political arguments against the Republic, and allow that, in theory at all events, the Church is as ready to be loyal to the President of the French Republic as to the legitimate King of France, or to the hereditary Emperor of the French. At last, therefore, the BISHOP seems to have got the so-called Catholic journals into a corner. Unless they are prepared to retract, on the occasion of this second Pastoral, the admissions they made when the first appeared, they will have to confess, at all events by their silence under the episcopal challenge, that the cry of the Church in danger, which they are so eager to raise whenever their interests as politicians are threatened, is not a genuine utterance of ecclesiastical anxiety, but a mere expression of political calculation. The Church is so useful a word to conjure with that these journals will probably be exceedingly unwilling to abandon it; but, if they continue to employ it for the advancement of secular ends, they must at least expect to have the Bishop of GAP's Pastoral thrown continually in their faces.

When the BISHOP has done with the Catholic newspapers, he addresses himself to a more difficult task. If, he says, I have proved that the Church belongs to no political party, why should there be any feud between her and the Republicans? They have misunderstood her down to this time, because they took the words of certain well-intentioned but mistaken Catholics as her words. Now, he goes on, with perhaps a too sanguine estimate of the success of his exposition, the misconception is removed. Your prejudices against the Church and against the clergy have been shown to be groundless; it is for you therefore to lay them down, and thus to prove to those

who do not believe that you had any real distrust of the Church that your protestations of alarm have that best mark of sincerity, the capacity of being removed by argument and explanation. Mgr. GUILBERT then anticipates an objection which may be supposed to come from some unconvinced Radical. Let us wait, the objector is imagined to suggest, until the clergy show their sincerity by becoming Republicans. That is not to be expected of them, answers the BISHOP, since the priest, as such, is of no party. To expect him to turn Republican would be as unreasonable as to insist on his being a Royalist. You must leave the clergy really free to hold what politics they like, and be satisfied with convincing them that, as regards the Church, they may just as well be Republicans as anything else. There are Republicans, the BISHOP admits, who adopt an attitude towards the Church which is really incompatible with the maintenance of peace. For herself, she is prepared, if need be, to go back into the Catacombs. But naturally she is not disposed to go back thither if she can help it, nor to feel any affection for those who wish to send her there. Let the Republicans show that they have no desire to overthrow the Church, and they will find in return that the Church has no desire to overthrow the Republic. This would be a very fair method of reasoning if all Catholics were like the Bishop of GAP. But, unfortunately, in spite of the declaration of so many Catholic journals that his doctrine is their doctrine, the discrepancy between them is not in the least bridged over. The *Union* will go on preaching that there is no hope for religion in France except in the return of a Catholic sovereign to the throne of his ancestors; the function of Eldest Son of the Church cannot be delegated or put in commission; the Church must remain a childless mother so long as HENRY V. is in exile. The *Français* and the *Défense* will be silent on the claims of Legitimacy; but they will be no less positive that the best interests of religion are in peril under the present Republican Government; and that, though there might be safety under Marshal MACMAHON if he were surrounded by Ministers of the right sort, there is none so long as he is in the hands of men like M. DE MARCÈRE. When then identification of the Church with the particular political party whose interests are espoused by the conductor of each journal is as close and persistent as ever, how is a Republican to lay down his arms with any composure? To the Bishop of GAP he might submit himself willingly enough; but what if the leader who comes forward to receive his sword is not the BISHOP, but M. LOUIS VEUILLOT? Bishops cannot always be writing Pastoral letters; but the journals whose business it is to sermonize and explain away the Bishops' words appear every day. Bishops' Pastorals are read by their clergy and by a few of the laity, who are already disposed to follow out the teaching contained in them. But the readers of a daily newspaper are many and various, and, as the BISHOP himself has pointed out, they belong to a class which reads very little else, and has consequently but few opportunities of correcting the impression which an article, or rather a long series of articles, makes on their minds. It must be owned that there is a good deal of force in this reasoning, and that if the Republicans continue to regard Mgr. GUILBERT as a phenomenon among French Catholics, they will probably not be very far wrong. It is to be wished that there were more like him; but it is not a wish that at present seems at all in the way to be gratified.

BARBADOES.

LORD CARNARVON has, in accordance with a judicious suggestion of Lord CARDWELL's, transferred Mr. POPE HENNESSY from the Government of Barbadoes on the sufficient and comparatively inoffensive ground of incompatibility of temper. In the controversy which had for some months disturbed the island, the GOVERNOR was less in the wrong than his opponents; but it is the business of high official persons to be successful as well as just and upright, and to keep clear of quarrels. It was impossible to remove the white inhabitants of Barbadoes, while there was fortunately no difficulty in finding for Mr. HENNESSY promotion on the other side of the world. At Hong Kong he will have a different class of difficulties to contend with, and he will probably have learned the expediency of giving the Colonial Office no unnecessary trouble. There are no neighbouring settlements which can be combined into a Confederacy, and it may be hoped that Chinamen will be

less troublesome than negroes. The English inhabitants of Hong Kong are merchants, who claim no feudal supremacy over the natives; and the Government will not be accused or suspected of conniving at rebellion or disaffection. The West India Association, as well as the Barbadoes planters whose grievances they adopted, greatly overstated the case against the GOVERNOR; but the language which he had addressed to the Assembly was liable to the popular misconception which produced mischievous consequences. When the riots occurred Mr. POPE HENNESSY deserved great credit for his resistance to the panic, which was shared even by the military authorities in the island. If he had allowed the establishment of martial law, the melancholy experience of Jamaica might perhaps have been repeated in Barbadoes. The extreme irritation which was caused by the supposed sympathy of the GOVERNOR with the negroes, if not excusable, is at least intelligible. The planters could not be conciliated by Lord CAERNARVON'S dispassionate judgment; or by the refusal of all parties in the Imperial Parliament to adopt their view of the merits of the dispute. Mr. HENNESSY'S successor will be instructed to continue the same policy; but he will have the advantage of exemption, in the first instance, from personal hostility.

The report of the trials which have recently taken place under the Special Commission is not altogether encouraging; but the Assembly appears to have appreciated, with unexpected moderation and good sense, the wisdom of Lord CAERNARVON'S determination to substitute an impartial stranger for the acting Chief Justice. The coloured population seems to have had some reason for distrusting a judge who had uniformly taken the most unfavourable view of the conduct of alleged rioters. Chief Justice PARKER had refused to admit to bail a large number of minor offenders who had only taken advantage of the disturbances to pilfer potatoes and other articles of little value. Mr. LUSHINGTON PHILLIPS, the acting Judge under the Special Commission, expressed the opinion that small larcenies ought to have been disposed of by the ordinary magistrates. As the accused persons had already been detained in prison for periods longer than the terms to which they ought, if guilty, to have been sentenced, the ATTORNEY-GENERAL, on the suggestion of the Judge, declined to prosecute the charges, and the prisoners were accordingly released. It is highly probable that the cheers with which they were welcomed by the multitude of negroes outside may have indicated an erroneous belief that they had obtained a party triumph. Of the other coloured prisoners some were acquitted, and the remainder escaped with lighter sentences than those which would probably have been awarded by the local Court. Although the riots had been both general and alarming, it could not be forgotten that the negroes abstained from murderous assaults, and that some of them probably believed that they were carrying out a lawful order. One of the charges against Mr. POPE HENNESSY was founded on the wild assertion that they were acting on the authority of the GOVERNOR.

The result of the prosecution of some planters who had fired on the crowd, or had committed isolated acts of violence, was in the highest degree unsatisfactory. Among the institutions which have been unnecessarily transplanted from England to Barbadoes is the grand jury, which even in its native country has long since outlived both its original purpose and the utility which it may formerly have possessed. Centuries ago the grand jury discharged the functions of a public prosecutor by presenting offenders who might otherwise perhaps have escaped judicial inquiry. In the present day the only practical operation of the grand jury system is that a certain number of accused persons are practically acquitted without trial; but an English grand jury intends to discharge its duties honestly, although its members sometimes misapprehend their proper function. In the conflict of classes which rendered necessary the Special Commission in Barbadoes, it was scarcely possible that a grand jury of planters should command the confidence of the coloured population; yet it might have been hoped that the consciousness of natural bias would incline the grand jurymen to a scrupulous discharge of their duties. Unfortunately, they allowed political and social prejudices to prevail over the sense of judicial responsibility. In every instance in which a member of the dominant class was charged with homicide or violence, the grand jury ignored the bill. As it was necessary to observe the forms of law, even when justice was vexatiously defeated, the accused persons

not only escaped with an impunity which may possibly have been deserved, but they were exempted from the inquiry into their guilt which was urgently demanded. No other part of the recent transactions in Barbadoes has thrown so much discredit on the planters who originally approached the Colonial Office as complainants. The cynical refusal to expose members of their own class to judicial investigation throws grave doubt on their fitness to share in colonial legislation. It is not surprising that the acting Judge should both have addressed a severe reprimand to the delinquents, and have expressed a doubt, which will be generally entertained, of the utility of grand juries. It is probable that, in ignoring the bills, the grand jury intended rather to justify than to deny the offences which were charged in the indictments. Negro agitators will henceforth have some excuse for persuading their adherents that the homicide of a negro is not regarded as a crime by the privileged class.

A new Governor has been appointed to administer a Constitution which, notwithstanding its respectable antiquity, seems to be no longer applicable to the condition of Barbadoes. It is in every way desirable that the experiment of representative government should be tried as long as possible; but the English Constitution rests on the assumption that constituencies and members have a common interest in the public welfare, and there is at present no broad or strongly marked division between different classes of the community. When Parliamentary power is vested in two distinct and hostile races, it may easily become the instrument of oppression. In various European States the modern introduction of constitutional government has caused territorial disruption, because communities which may have enjoyed equal rights under the same dynasty have found themselves suddenly at the mercy of Assemblies in which they have been liable to be outvoted. The negroes of Barbadoes, as long as slavery existed, could have no political rights; and since emancipation, though they form the greater part of the population, they find themselves governed by a minority with interests which are really or apparently opposed to their own. It has hitherto been found possible to administer the affairs of the colony without actual collision; but late events render it doubtful whether it will be practicable to govern the colony by means of a Legislature which virtually represents only the upper classes. If the planters are anxious to retain the form of government which they profess to value, they must contrive to conciliate the good will of the coloured population. The task will be the more difficult because the causes of difference are really economical, involving difficult problems relating to the rate of wages and the supply of labour. If agrarian disturbances and political squabbles between the Governor and the Legislature recur, it will eventually become necessary to adopt the system which was some years ago introduced with general assent in Jamaica. In that once turbulent colony it is not known that any regret has been felt or expressed for the loss or suspension of constitutional government. The prosperity of the island has increased greatly under able rulers who are essentially impartial in all questions which may arise between different classes.

ELEMENTARY TEACHING IN LONDON.

ON the eve of the elections for the London School Board it may be useful to give the ratepayers an old sermon on an old text. Preachers often draw pictures of the little importance which their hearers will attach to this or that object of their present desires when they come to die or to be in trouble. Our exhortation will not take so high a flight as this; but it will so far resemble these warnings that it will insist upon the unimportance of most of the cries which are heard on the occasion of these elections, compared with an end of which, strange to say, hardly any mention is made. What is the London School Board doing to carry out the purpose for which it was created? We do not want to know whether it has suppressed voluntary schools or worked in harmony with them; whether it has spent more money than was necessary, or has been niggardly and stopped short of what was necessary; whether it has built more schools than there are children to fill, or has left gaps in the field of school accommodation which ought by this time to have been supplied. Each of these questions has its claim to be considered; but all of them

put together sink into insignificance by the side of the question, Is the School Board doing its work? Is it bringing more children to school? Is it getting them to attend more regularly and punctually. Is it teaching them well what it undertakes to teach them? If these inquiries can be answered satisfactorily, many faults in other respects may be forgiven. Fifteen years hence the whole aspect and character of educational controversies may be changed, and the watchwords which are shouted so persistently and so unintelligently to-day will have lost their meaning. But the result of what the School Board is doing to-day will be bearing fruit still; and, though we do not expect a moral revolution to follow upon the thorough mastery of the three R's, we do expect that, if the three R's are being thoroughly mastered by the children now in school, London will have a population better able to look after its own interests, and, in so far as it does this, less likely to injure the interests of others. It is not a very lofty end to set before us; but it is as good an imitation of a lofty end as elementary education is likely to supply.

The Reports of the School Board Inspectors which have lately been presented furnish us with some useful data for answering these questions. The most encouraging of these Reports, as might have been expected, is that which covers the schools in the City and in the Western districts. The level, both as regards attendance and attainments, would naturally be higher in these parts of London than in the poorer and more densely populated districts to the East and South. In singling out this Report, therefore, we shall see what the Board schools are doing at their best. There has been a marked improvement in the regularity with which the children whose names are on the books attend school. In May 1875 the percentage of attendance was seventy-two; in June 1876 it was above seventy-eight. In another two years at most Mr. RICKS thinks that the general average throughout all the schools will reach eighty-five per cent. As regards punctuality, there is a still greater advance. Three years ago not fifty per cent. of the scholars were present at the opening of the school in the morning. Now upwards of eighty per cent. are present, and the twenty per cent. of absentees chiefly consist of infants. In 1874 four hundred children had to be omitted from the register of attendance for coming later than 10 A.M. or 2.30 P.M. In 1875 this four hundred had been reduced by one-half, and in 1876 only fifty attendances have been forfeited from this cause. It is especially encouraging to learn that the children who have been brought in by the action of the compulsory bylaws furnish some of the best examples in the schools, both as regards regularity and progress. In 1876 the only boy in the Fifth Standard of a large school who obtained a prize in the competitive examination in Bible knowledge was the son of a man who in 1872 had been twice prosecuted and convicted for neglecting to send his children to school. In another school a boy who, twelve months ago, had to be brought to school every day for weeks by his father and the caretaker, is now one of the hardest workers and one of the most punctual and promising scholars. Another teacher reports that about a dozen lads who were regular truants are now among the best boys in the school, two of them having taken prizes, and two gained certificates. Of another group of fourteen boys, "brought in from the streets by the Visitors—'thorough street Arabs, staying from their homes for days 'together'—all are attending regularly; while two have taken prizes, and five have gained certificates. This is in some sort a conclusive answer to the doubts that have been expressed of the efficacy of compulsion. One positive result is of more real weight than many negative results. Even if it could be shown that compulsion had failed in nine cases out of ten, it would still be worth persisting in if, in the tenth case, such a report could be given as those which have just been quoted.

When the Inspector passes from regularity and punctuality of attendance to the quality of the instruction given, he has not so pleasant a story to tell. Reading is badly taught, writing is not well taught, and arithmetic is "the weakest of the three standard subjects." It is only in a very few schools that the reading is accurate, intelligent, and fluent; and yet, if any one of these qualities are absent, the scholar might almost as well have never learned to read at all. In writing, the Inspector complains that there is often nothing that can properly be called teaching. Another Inspector describes the writing lessons as mechanical in the highest degree. The scholars begin to write at a

given signal, and write, or are supposed to write, without interruption till the lesson is over. During this time the teacher walks up and down among the desks, writes a line for a scholar now and then, and sees that pens and paper do not run short. "No attempt is made 'to control and regulate the pace; no distinct rules are 'laid down for the formation of the letters.'" In fact, the children might as well be writing at home. Mr. RICKS mentions one kind of gross carelessness which is of common occurrence. Children who have not got beyond the use of writing on slates are "very often indeed 'compelled to write with the minutest fragment of un-pointed slate pencil, thus cramping their hands at the 'very time their style is being formed.'" In arithmetic the sums which require only a mechanical knowledge of processes are in general fairly done, while the very simplest problems are rarely attempted. In half the first class in a large permanent school, which has been open nearly two years, there was not one child who could find out how much money it would take to give 520 children threepence each. An inability of this kind is invariably the fault of the teacher. So long as a problem is not beyond a child's capacity, it can be made much more interesting than a mere mechanical sum; and when a whole class, or a whole school, can make nothing of it, it must be because no one has ever been at the pains to make it interesting. In some subjects the fault is not entirely with the teacher. Thus, in geography, the Code prescribes among the subjects to be taught in the Second Standard the form and motions of the earth. Mr. RICKS very truly says that the attempt to teach children of eight that the earth is an oblate spheroid, that it has a motion on its own axis producing day and night, and a second motion round the sun, that the axis is inclined to the plane of the elliptic, and that this inclination, combined with the annual motion, causes the seasons, is not often successful. If the teacher were allowed to begin with the geography of the children's own parish, the conception of an oblate spheroid might have a chance of being arrived at later.

The Inspector whose district comprises the East End of London has a less satisfactory tale to tell in the matter of attendance. It is still, he says, deplorably irregular in a considerable number of schools, and he is disposed on the whole to lay the fault at the door of the teachers. He complains that they do not place themselves sufficiently in communication with the parents of absentees. It may be thought that it is asking too much of a teacher to expect him to look after the parents as well as after the children; but there is probably this much of advantage in his doing so, that parents are accustomed to regard the School Visitor simply as an officer of the law; whereas the teacher has something to give the children in return for the fees paid, and can speak with a certain obvious disinterestedness which may in time have a good effect. But, until the standard of elementary teaching is very much raised, it is of little avail to expect that much will be done in this way. The best teacher in school will usually be the most active teacher out of school; and, if a young man or woman cannot make a simple problem in arithmetic fairly interesting to a class of London children, they are not likely to make the advantages of learning plain to their parents. If the ratepayers want to get full value for their money, they will ask every candidate whether, if elected, he is ready to urge the Board to spend more thought and money on improving the supply of thoroughly qualified teachers.

QUIET DRUNKARDS.

THERE is, unfortunately, a good deal of drunkenness in Birmingham, as in other large manufacturing towns; and there seems to be also a strong desire among a section of the inhabitants to deal with it in a very stringent manner. The recently appointed Chief Constable, Major BOND, is of this way of thinking, and lately took upon himself, with the sympathy, if not at the instigation, of some of the magistrates, to interpret the law in his own way. It is well known that the usual practice throughout the country on this subject is, that drunken persons who are not really incapable or disorderly are not to be interfered with by the police, but allowed to go their way as best they can. In fact, drunkenness in itself, however disgusting, is not regarded as an offence; it is only when a man is incapable of taking care of himself or becomes a

danger to others, that it is the duty of the police to interpose. This seems a very fair and reasonable rule. There are, of course, degrees of drunkenness, and it also affects people in different ways. For a man to get drunk is, no doubt, like other irregularities, very bad both for the man himself and his family; but he may be, for all that, quiet and peaceable enough as regards the public. It has never yet been established that being overcome with liquor is in itself a criminal offence punishable by law; it is only when it leads a man into violent and disorderly courses that the police step in, the offence then being, not mere drunkenness, but its consequences, which make the man a public nuisance. It appears that the law on this point is rather wide in its language; but there can at least be no question that the universal practice has hitherto been to limit the interference of the police to incapable and disorderly cases. Major BOND, however, thought he would carry police discipline in this way a little further; and accordingly ordered the constables to prosecute "quiet drunkards" just the same as violent ones. In a letter, which has been published, he says that, "having no pity in his constitution for what I call 'poor brutes,'" he had organized a system under which the quiet drunkard should be punished for getting drunk, although he might be quiet—one feature of which was that, "as the police were unable to leave their beats to find out where the quiet drunkard was rolling himself to, detectives followed him home, and summoned him before the magistrate." The consequence was, he added, that "this movement has disclosed an immense amount of hitherto passed-over drunkenness, and within the past fortnight no fewer than forty persons had been summoned." In giving effect to these views, Major BOND began cautiously with one or two cases; but he soon cast his net more widely, and on one occasion had a haul of no less than eighty victims. This looks rather strong, but the bold Major further confided to his correspondent that this system was "as yet in its infancy, and, as far as I can judge, it appears to be only a detail of the great question of coercive measures against drunkenness." What he hopes gradually to arrive at is a "Licensing Department, fully and thoroughly organized, with its licensing inspectors and sergeants and constables," and, we suppose, a large staff of detectives, whose action in regard to the publicans would be "modified or intensified" according to what this department might in its wisdom think of their conduct.

It is needless to say that this innovation produced some sensation in Birmingham, and the matter was brought before the next meeting of the Town Council, when a protest was made against the overstraining of the law in the way attempted. Alderman BRINSLEY said that "in a town where they went under a great banner with the motto of 'Forward,' and where there was such a lot of Liberalism posted on the walls from time to time, it was a great shame that this should go on"; and he put it to his colleagues to say how they would like to be tracked home by detectives after dining with the Mayor. It appears, indeed, that, in point of fact, a good many mistakes were made by the police in their prosecutions—a tottering step from gout or rheumatism, or other infirmity, being unwarrantably assumed to be drunkenness; while in one instance a respectable teetotaler, who showed some heat of language because his windows were broken, was classed among Major BOND's "poor brutes." The result of the discussion was a general expression of opinion that Major BOND's ingenious system must be given up, even Mr. CHAMBERLAIN himself admitting that to track men home who happened to have had a glass too much was going too far, and repugnant to English feeling. Under these circumstances the Chief Constable felt bound to withdraw all pending summonses; and the experiment may therefore be considered as, for the present at least, at an end. There can be no doubt that this decision is a sound one; for such a system of spying and hunting might soon become an intolerable persecution. There are frequently cases at present in London and elsewhere in which ignorant policemen treat as drunkards unfortunate persons suffering from apoplexy or other disorders; and it is easy to see how little the class of men of whom the police is composed can be trusted in such a delicate matter. It is no light thing for a respectable citizen to be exposed, on account of some accident of gait or demeanour, to public exposure before all his townsmen as a disreputable sot. There can also be little doubt that in the course of time a very bitter feeling would prevail in regard to practices

so liable to abuse; and that, so far from strengthening the authority of the guardians of order, it would embarrass and weaken it, and tend to excite sympathy with a class who, on other grounds, have little claim to it. In such a case it is idle to put out of account human nature, which requires to be managed, and will not always submit to be driven.

It is in this respect that this incident, trivial enough perhaps in itself, becomes important as an illustration of the bitter and tyrannical spirit which is springing up in various quarters in regard to the treatment, not merely of drunkards, but of the sober and rational community. It cannot be denied that the excessive amount of drinking which goes on in towns like Birmingham is a great evil, and that it is necessary that measures should be taken to check and diminish it as much as possible. To a certain extent coercive measures may be used; but these are sure to fail, and even to make the mischief worse, if they have the effect of irritating the public temper, and give the impression that a vexatious and oppressive policy is being enforced. It is evident that Major BOND, though he acted, as even his friends admit, very indiscreetly, had a good deal of sympathetic support from the class who think it is possible to stamp out drunkenness by severe measures. When the summonses were withdrawn, the two sitting magistrates both expressed their regret at it; and one of them burst into a tirade against "quiet drinkers." "The quiet drunkard," he said, "was a man who spent the money which was the common fund of his family sitting for hours in a public-house, and remaining there until he had lost his reason, and all control over himself. He would then stagger out of the house, had to be avoided by women and children, and, if he went across the street, it was with imminent danger to them, and at the risk of his own life. Although he never uttered a word, he was a nuisance and an obstruction to sober and respectable people." It is obvious that, as far as this description goes, such a man would come under the conditions relating to public order and safety which would justify the police in interfering. What is objected to is that a dangerous power should be given to the police to deal with what is really a question of personal habits, not seemingly or wholesome, but not yet a criminal offence. There are many men who are not what they ought to be in their daily life; but the police have never been authorized to take upon themselves the superintendence of all the details of domestic manners.

To take another case, although Mr. CHAMBERLAIN said that Major BOND had taken up an untenable position, he is hardly less extravagant himself in the measures by which he proposes to put down the evil. There was a meeting of the Liberal Association on Wednesday last to hear an address from Mr. CHAMBERLAIN on the local control of the liquor traffic, which wound up with a proposal that "the local representative authorities should be empowered to acquire on payment of fair compensation, on a principle to be fixed by Parliament, all existing interests in the retail sale of intoxicating drinks within their respective districts; thereafter, if they think fit, to carry on the trade for the convenience, and on behalf of the inhabitants, but so that no individual shall have any pecuniary interest in or derive any profit from the sale." This is, of course, an adaptation of the well-known Gothenburg plan; but it may be doubted how far the inhabitants of Birmingham are likely to be submissive to such paternal discipline. The sale of liquors is not the only trade which might be treated in this way; and if the principle of the thing were once admitted, the local authorities might take into their hands the general supply of domestic wants, and settle what everybody should eat, drink, and avoid. Mr. CHAMBERLAIN, however, seems to think that his scheme is a very moderate one, while, "in the present state of society, and having regard to the ordinary habits of the people, the absolute suppression of drinking is impossible."

FAMILY QUARRELS.

FAMILY quarrels have been the most interesting variety of quarrel ever since the days of Cain and Abel. They tend to become almost the sole surviving species of quarrel. It is seldom or never worth while to quarrel with any man not associated with us by some very close tie; and such ties become daily rarer outside of the family circle. Fellow-travellers in the heart of Africa, companions on a long sea-voyage, the squire and parson in some

country village remote from all general society, may still nurse a quarrel into something like intensity. But in the world which most of us inhabit, a world in which the difficulty of adhering to our best friends is much greater than the difficulty of dropping them, a dispute naturally leads to a drifting apart rather than to a permanent quarrel. People must be confined within a narrow area in order to cultivate hatred effectually; deadly and continuous hatred is fast becoming an anachronism as much as the old blood-feud between rival clans or the *vendetta* of Corsica.

The family bond, however, still survives sufficiently to make quarrelling possible, and to give it unusual piquancy. The most excellent people are sometimes adepts in this questionable art. The affection between the parties to a family quarrel is generally close enough to ensure that every blow shall be keenly felt, and the acquaintance is intimate enough to ensure that it shall be planted on the most tender place. Brothers and sisters know each other's weaknesses; they can tell precisely what is the little vanity which can be most easily aroused, and what the particular argument which always brings a flush to the cheek and raises the pitch of the voice. The quarrels which ensue resemble civil wars, in which the rival leaders are perfectly acquainted with the character and favourite strategy of their opponents. When developed by dexterous combatants, they are worth studying from a purely artistic point of view. It is interesting to observe the skill with which each of the antagonists keeps the really irritating weapon in hand until the proper moment has arrived, and then applies it with the utmost nicety, and yet with some ingenious veil of apology. The dispute generally begins with a little apparently harmless sparring; but as the disputants warm to their work they get nearer and nearer to the fatal ground, each trying to avoid the responsibility of first using the familiar and infallible weapon, until at last temper is lost, and the unsparing tussle begins, which amongst the rougher classes ends with an application of boot or poker, and amongst the more civilized with the spiritual equivalents of those coarse weapons.

A bystander may regard such scenes as he would look on at a wrestling-match or a game of billiards; but it must be admitted that the moralist will feel some remorse in deriving simple amusement from the folly of his fellow-creatures. For, after all, the folly of such quarrels is the most conspicuous thing about them. It is really curious to remark how regularly such quarrels run a certain predestined course. The impression is almost inevitable that the combatants are repeating a prearranged theatrical performance. The catastrophe may be foreseen from the beginning, and not only the catastrophe, but the whole development of the plot. One is not more certain on reading the first pages of a commonplace novel as to the general nature of the last than one may be in a family quarrel as to the parts which will be taken by the various actors, the weapons which they will use, the channels into which their wrath will flow, and the final catastrophe of indignation, sulking, and apology. The quarrel runs its course as regularly as the measles. It is like one of those stories in which children delight all the more because they are hearing them for the hundredth time. One is left to imagine that the combatants must really like it, or otherwise they would surely have taken some measures to suppress a mischief every stage in which is so thoroughly familiar and explicable.

The fact, indeed, proves—what needs little proof—the profound unreasonableness of mankind. Why repeat again and again a performance which annoys everybody concerned, which poisons the happiest hours of life, which never leads to a single good result, and which has probably been renounced in a thousand good resolutions? The reason is that men are unreasonable, and therefore it can do little good to argue against the practice. It may, however, be worth while to point out one or two of the fallacies involved which do, for the moment, impose upon some of the actors. If such an exposition does no good considered as advice, it may suggest some psychological remarks for the use of novelists. There is one habit of mind, implied in most family quarrels of the more virulent nature, which especially deserves notice. Everybody will admit that the worst of family quarrels are generally those which centre in some way upon money. Quarrels about wills have divided the most affectionate fraternal relations, and husbands and wives are more apt to fall out upon economical questions than upon any other. The old question, "Who is she?" is relevant in most cases of crime, but in mere questions of domestic difficulty the question "How much is it?" would generally be more to the purpose. Such quarrels moreover become intense in proportion as they are complicated with questions of right. A man may be comfortable in his circumstances, and quite willing that his poorer brother should have a bit of pecuniary good fortune which does not come to himself. But if that good fortune takes the shape of a bequest from a relative who was morally bound to impartiality, the insult is felt far more than the loss in money. The brother might have been willing to give up his share; but he is indignant at the unfairness of its being taken without his consent. The injustice of a will is resented more than its inequality. The same tendency is illustrated in those more trifling quarrels of every-day occurrence with which we are more concerned. Husbands and wives, brothers and sisters, who can really pardon a good many injuries, are exquisitely sensitive to any neglect of their supposed rights. When the mischief becomes an insult it becomes intolerable. Compensation, for the same reason, is easily obtained when apology is out of the question. It is the sense of personal dignity, the boiling indignation which resents a liberty taken with us, that is the really troublesome element. Some people invariably

lose their temper when they are kept waiting for dinner; but temper recovers itself unless there is reason to suppose that the dilatory person is infringing on our rights. We don't mind the coldness of the soup, but we are furious at the want of respect implied in neglecting our orders. In almost all cases, where the anger is not a mere transitory flash, it will appear that some real or constructive indifference to our personal rights is inferred.

The sentiment is familiar in political questions. Burke exhausted all his eloquence and logic in the fruitless attempt to induce Englishmen and Americans to argue about the expediency of the policy at issue instead of the abstract rights involved. The same sort of trouble embitters all domestic quarrels. Even in the most apparently impersonal questions this consideration intrudes itself. A family dispute about political or literary tastes becomes bitter because the husband thinks that his wife ought to respect his opinions on matters where he has a quasi-official authority, or because the wife suspects him of using his authority despotically. The most calming reflection in such matters is to be found in the philosophical theory of necessity. Our indignation is based upon our attributing a certain amount of free-will to our opponent. The offender was free (however we interpret that word) to insult us or to leave it alone. Now, as a matter of fact, we enormously exaggerate the sphere within which that freedom is possible. We do not mean to raise any of the knotty philosophical questions as to the sense in which the will can be properly called free; but, for practical purposes, it would be extremely convenient if we drew the limits of freedom much more closely than we are in the habit of doing. We are not angry with the soup for being cool. We are angry with the cook for neglecting her duty; and our anger implies the assumption that she could have acted differently if she pleased—that is to say, if she had felt a greater respect for our orders. To regard the cook as simply a necessary agent in the same sense as the fire would be to deprive her of all responsibility, which would not be a desirable consummation. But it would be very desirable to remember that in point of fact her free-will has at any given moment a much smaller sphere than we are accustomed to believe. Her want of respect is only one of the possible causes of her neglect; we are tempted to regard it as the only possible cause, and therefore to leave out of account her laziness, her tendency to be the slave of custom, and so on, which, it is true, might have been removed if she had been properly educated, but which we knew to exist when we engaged her, and which for practical purposes may be regarded as unalterable elements in the question. The same principle applies to most family quarrels. We are angry with a child for being late at a meal, and our anger revives every day, as though the unlucky child could be expected to alter its character by a single act of the will. Some little trick of a member of our family annoys us, and becomes more annoying, whilst it becomes more irremediable, every time it is repeated. In Butler's phraseology, the passive habit of unpunctuality strengthens on one side, whilst the active habit of being angry strengthens on the other. When two persons have passed half their lives together each ought to learn that certain habits are part of the other's nature, and that to be angry with them is as foolish as to be angry with their height or features. Instead of this, the annoyance seems, most unreasonably, to produce a kind of cumulative effect; and a husband is more vexed with some trifling defect in his wife's temper on the morning of their golden wedding than he was on the first day of the marriage. By a curious infelicity we sometimes learn to take the good qualities of our intimates for granted as part of the natural order of things, and to regard every fresh instance of their weaknesses as something miraculous and totally incapable of being foreseen.

This misconception is at the bottom of most of those regular quarrels of which we have spoken. We know perfectly well that certain conditions will produce a certain effect upon our intimates. The recital of a misfortune will make them unduly sentimental or unduly cynical. They will be certain to forget some appointments; to be behind time in catching a train, or absurdly fidgety when there is no danger of missing it; they will be vexed out of all proportion at some neglect of petty ceremony, or taken in by some well-known form of imposture, or irritated by certain opinions expressed in a particular fashion. If we were wise, we should learn to take these peculiarities as an essential part of the bargain. We should be no more angry with fresh instances of them than with a new proof that our friends are short when we would rather have them tall. We go on fretting over that which is practically inevitable, as though it were an unaccountable freak of malevolence; and, instead of learning to take the good with the bad, become nervously and increasingly irritable at each fresh manifestation. The wise man is like one who learns to sleep through a regular disturbance; the foolish man gets into a habit of waking and worrying every night, as if it had never happened before. We ought, in short, to learn the lesson that every human being is practically an irresponsible agent through a very large part of the whole sphere of conduct; irresponsible, that is, in this sense, that no power at our disposal will produce any speedy change, and therefore that spasmodic attempts at correction or outbursts of anger are so much good feeling thrown away. We should learn to regard people as being what in fact they are—that is to say, for many purposes, mere things or unreasonable agents. Against things we can have no rights, and it is futile to be angry. We should only cultivate our sense of their agreeable qualities, try to become indifferent to the disagreeable, and apply the remedial measures of reproach or indignation with no more than the proper amount of sanguine expectation—that is

to say, with hopes proportioned to their probable efficacy. Certain fits of anger would thus affect us no more than a smoky chimney or a tired horse ought to have affected Hotspur—namely, as inevitable inconveniences, to be remedied, as far as remedy is possible, by patience. If both parties to a quarrel could learn to be thus reasonable, nearly all family quarrels would vanish.

THE FANTASTIC STYLE OF WRITING.

EXACTLY one hundred years have passed since the birth of Hoffmann, who, according to Scott, was one of the first authors to bring in the fantastic style of writing. If we accept Scott's account of that style, which has become so popular, it is easy enough to account for its appearance at the beginning of this century. Scott distinguishes between tales of the supernatural told in all good faith and stories which employ the old machinery of magicians and miracles for mere pleasure, or for the purpose of showing how human character would be affected by abnormal circumstances. Besides these there remains the fantastic style proper, in which the fancy runs riot "with no laws or restraint." Accepting this definition for the moment, though it will probably prove to be mistaken, we can see why the lawless sport of fancy among the ruins of superstition should have become a natural exercise of invention in Hoffmann's time. The supernatural of legends and of popular belief had quite ceased to retain any semblance of truth, or any power of causing the real horror which it had excited not long before that date. Magicians and their miracles, ghosts and fairies, had passed outside the range even of satire; they were exploded superstitions, not worth the derision of philosophers. As soon as this came about the natural reaction took place, even in the mind of Voltaire:—

O l'heureux temps que celui de ces fables,
Des bons démons, des esprits familiers,
Des farfadets aux mortels secourables.

In Germany the rage for the marvellous grew indiscriminating; and, as the old strict laws of supernatural machinery were forgotten or disregarded when bugbears became playthings, the fancy of Hoffmann and others did work without limit or restraint. The fantastic style produced formless wonders which soon began to pall from their very frequency.

Fantastic fictions have often, and with some reason, been compared to dreams. Scenes shift, characters are transformed, the most impossible events happen, without appearing particularly strange. Nothing is unexpected; everything occurs except what would take place in real life. Writers who construct their romances on this plan soon become tedious. They have neglected one of the best known facts about actual dreams—namely, that a thoroughly incongruous vision is forgotten almost at the moment of waking, and is never remembered with interest. The most vivid and exciting dreams are those which are most like actual life, with a difference. That difference, as the possession of some one marvellous power—say supernatural strength—or some marvellous gift, lets the dreamer see into unexplored places in his own character, and throws an air of enchantment over all that surrounds his sleeping life. Now we may say that the real force and merit of the fantastic style of writing could never be properly brought out till this fact, as true of waking dreams as of those of slumber, was recognized. The old practice was to let fancy run wild, the idea being that fancy was lawless, and that the beauty of the fiction lay in the number and variety of odd experiences which she encountered in her wanderings. Writers did not perceive as soon as readers that the range of fancy when thus let loose without aim or conscience is really very restricted. One transformation scene at the pantomime is not more like another than one set of morbid or brighter fancies is to that which went before or followed it. To be sure, the gloomy and repulsive ideas which the imagination can find, if once it is abandoned to the search, are almost unlimited. But fantastic writers made the mistake of not being content with steadily working out one of these notions through all its consequences, and tracing the subtle influence of a family horror, for example, acting in the blood, and spreading its contagion on every side. An example of complete success in this undesirable field of fiction is Poe's *Tell of the House of Usher*. But people who found that they could strike out a ghastly idea were not content with that; they felt a craving to invent another, and another, till readers who supped full of horrors became familiar with the fare, and laughed instead of shuddering. Though each separate idea had its merit, in its own way, the rough stringing of such ideas together produced nothing new, but merely a nightmare, not to be distinguished from other nightmares, and not to be remembered among their incoherent horrors. Sameness even more cloying was the fault of the more joyous fairylands, happy valleys, and so on, which fantastic writers have sometimes tried to construct. Gold, purple, marble, and music, in various proportions and unlimited quantity, have generally formed the stock-in-trade of writers in this class of fiction.

When a constant succession of bizarre imaginations had been found not to interest, the true laws of fantastic writing were on the point of being discovered. It was found to be necessary to have some dominant idea—an idea which would rouse the fancy of the reader, and make him speculate and exercise his own mind in attempting to discover how the life of real people would be influenced by strangely changed conditions. There can be no such curiosity if the conditions are to shift backwards and forwards,

without law or restraint, on the old plan. Thus it is now almost a rule of a school of fiction which once seemed lawless, that a certain supernatural or abnormal fact must be dropped into the calm current of common life, and allowed to act in accordance with probability. Frankenstein is a good example of a fantasy of this sort; once grant the possibility of the manufacture of the monster, and the disastrous consequences follow naturally enough. This being so, it is clear that the fantastic writer must not give himself up, as a rule, to a series of languid inspirations, or pursue the creatures of fancy through an opiated dream. Half of his success, or more, will depend on his firm grasp of actual life, on his power of representing that in a solid and probable style. Little is gained by introducing a strange or supernatural factor if the element in which that factor works does not make a strong foil to it by force of vivid reality, or perhaps of commonplace sobriety. Nothing can be made to seem really surprising that occurs in a shadowy Hall of Eblis; but so trifling a matter as the minister's wearing a black veil may fill with an air of wonder and awe the streets of an ordinary village in New England. The faintest memory of an old tradition, the slight stir in the fancy caused by an ominous saying of old times, will suffice Hawthorne, as the abnormal fact dropped into the stream of prosaic existence. The real matter is, not to be full of wild and thickcoming fancies, but to keep steady and clear-sighted eyes on the ordinary course of things, and to behold, with the intense vision of genius, the effect on that course of something that transcends the ordinary, of something about which general experience has nothing to tell. The fantastic writer, to be successful in his aim, must possess what is called the "realistic" power of the ordinary novelist, and, over and above that, he must have a power of insight more keen, and a stronger foresight, a greater skill in analysis. Any one can bring the strange and fantastic element into a novel, but the rare gift is to know, and to show, how that element will work. It is not a common knowledge of human nature that can predict how that nature will be affected by circumstances and events outside mortal experience. A romancer who introduces such a thing, for example, as the *peau de chagrin*, will fail if he has not Balzac's knowledge of the secret places of the heart. If he does possess that knowledge or any science of the same imaginative kind, no doubt a touch of fantasy is of great advantage to his work. He is enabled to get beyond the familiar action of passions that have been described thousands of times, and goes to work in a fresh field. He studies the contradictions that exist unknown in the hearts of each of us, and brings to light the potential good and evil which actual life may allow to sleep till no voice or touch of this world has power to waken them.

There is a point in the management of the fantastic which perhaps no amount of industry, nothing but native delicacy and tact, will enable a writer to deal with. In the most successful fictions where the supernatural, or something so strange as to be almost supernatural, is introduced, there will be found a kind of "vanishing point." Somehow or other, it is difficult to say how or where, the odd and potent influence which has stirred the characters ought to disappear, and merge into the common facts and forces of life. There should be in the story a pause of doubt and scarcely conscious bewilderment, like that which separates a fading dream from complete waking. On the mind of the reader, as on that of the persons in the fantasy, there should be an impression of doubt as to whether things have really worn the shape which, till a moment ago, they seemed to wear. In the older stories in the fantastic style, this used to be managed in a coarse and artless fashion by making the chief character wake up, very cold, very stiff, and very sleepy, to the fact that he had been dreaming. In Lord Lytton's *Strange Story* the effect is sought in another way, by the introduction of a Hamiltonian philosopher, who has a rather helpless explanation to give of each marvel. Lord Lytton's intention was good; he wished to keep up the half shadow of doubt which prevails in the proper atmosphere of the fantastic and just slightly blurs the underlying forms of hard fact. But the expedient was a failure, and rather annoying than otherwise, because the writer had fallen too deeply into a mistake already noted. He had allowed his fancy to roam too lawlessly, and, carried away by the excitement of the thing, had collected such an enormous farrago of marvels that neither the Hamiltonian nor any other philosophy could hope to explain them, or, better, to leave them half explained. Indeed in all his attempts at this class of fiction Lord Lytton missed success, not because he could not invent prodigies, but because he invented too many, and had too slight a hold of the real life in which they operated. An admirable example, on the other hand, of success in leaving supernatural events to hover among "things not realized," to exist as a powerful influence on the life of the characters, and yet an influence in which they scarcely believe, will be found in a little novel of George Sand's, *Les Dames Vertes*. The fantastic is the dominant force in that tale; it controls all the action, it brings into light the real characters of the persons, and forms the stuff out of which their destiny is woven. Yet, when the novel is ended, the reader cannot feel absolutely certain that anything out of the ordinary course really happened, and the characters are in the same perplexity. The events have become blended indistinguishably in an atmosphere of half doubt and half acceptance. The belief is never strained, nor common sense shocked, and yet the reader has been taken on an expedition into the land of fantasy.

Perhaps there is one notable exception to the doctrine that the fantastic style has its strict laws and limits. In the case we are contemplating, though there seems to be no law, it is probable that

an undecipherable rule exists in the poetic imagination. There are a few poems—"Kubla Khan" is the classical example—and one or two stories in the language, in which the figures of fancy act without motive, and find no particular end to their action. These works are of the character of dreams indeed, and interest us purely by virtue of some quality of style. There is a vague impression of strange colours, of an unfamiliar air, of passions inexplicable in the hearts of people spell-bound in an unheard-of country, "out of space, out of time." But success in this field is so rare that it is mainly worth notice for the countless queer failures into which its example has lured the minor poets of this generation. Indeed there is a growing inclination, in a certain school, to admire the fantastic for its own sake, and not for its qualities as one of the slightest among many elements in art.

DISCOVERIES AT ATHENS.

WE spoke some time back of an inscription of singular interest which had then been lately found on the Athenian Akropolis. It was one which gave us the actual text of a treaty the fact of whose conclusion is recorded by Thucydides, the treaty which settled the relations between Athens and Chalkis after the revolt and submission of the latter city in the days of Perikles. We ought long before this to have taken some notice of some later finds in the same place which have their interest also, though not quite of the same kind as the record of the Chalkidian treaty. They do not set before us in the same living way one of the great political facts of Athenian history in its great days, the relations between the ruling city and one of its dependencies. But, in an antiquarian and artistic point of view, some of the discoveries recorded in another Athenian paper now before us will be set down as of higher value than the Chalkidian stone; and some inscriptions which have also been brought to light, lacking the immediate political interest of that stone, perhaps connect themselves more directly with the general history of the world. A time came when Athens herself was what Chalkis had once been to Athens, a dependency of powers mightier than herself. The later history of the Athenian commonwealth, a history from which the historian of republican Athens, even the historian of republican Hellas, turns away with sorrow and contempt, is by no means lacking in instruction in a general view of political history. The man who has taken delight in tracing the history of an institution during the days of its glory goes through a natural revulsion of feeling when he sees that cherished institution lingering on in the shape of a dead survival. But, if he looks a little further, he may see that the fact that an institution can linger on for ages as a dead survival is in truth one of the greatest witnesses to the original strength and greatness of the institution itself. Add to this that it not uncommonly happens that, when an institution lives on in the shape of a survival, the dry bones, as they seem to be, are once again clothed with life, and the institution again arises in more than its former strength. The Parliamentary liberties of England might seem to have sunk to the state of a survival in the days of Tudor despotism; the Parliaments which registered the edicts of Henry the Eighth might seem but shadows of those earlier Parliaments which had bearded and deposed kings at pleasure. The form went on without the substance; but, because the form went on, it could again be clothed with substance; if the form had perished, the substance could hardly have been called into fresh being as a thing wholly new. So nothing could seem a more dead survival than the long succession of Abbasside Caliphs at Cairo; but, when their claims were passed on to the Ottoman Sultans, the successor of the Prophet again became a terrible reality. In other cases indeed the survival leads to no revival; and this is eminently the case with the particular survival which has led us to this line of thought. Two inscriptions which have been lately found, containing formulæ simple enough and familiar enough, may well set us thinking on some long pages in the world's history, on some instructive lessons in the world's politics. One broken inscription, containing a dedication to Asklepios, gives us the fragmentary letters

THE ΘΕΟ [Κ]ΑΙΣΑΡΟΣ ΚΑ.

Are the first and the second line to be anyhow read in connexion? Have we Divus Claudius at Athens as well as Divus Claudius at Colchester? It is perfectly possible; but the point is of no importance. Athens had worshipped foreign kings as gods, and had not waited for their deaths to worship them, ages before the days of Claudius, in times when, if Demosthenes had been left to die a natural death, he might still have been alive. Antigonos and Demetrios gave their names to tribes along with the ancient heroes, and the names of their priests for a while supplanted the names of the archons in marking the public chronology of the Athenian state. In another inscription a votary of the same god is described as $\Theta\epsilon\omicron\varsigma \text{ Ἐπιχτητος}$. Flavius Epiktetos, like Claudius Lysias in the New Testament, may easily be passed by without notice. They are but two examples of a formula of which crowds of other instances might easily be found. But every instance of that formula is a witness to a great fact, and it may well set us pondering about that fact. Every time that we meet with a Claudius Lysias or a Flavius Epiktetos, just as every time that in our own history we meet with Hugh the son of Leofwine, or Ralph the son of Godric, we get a more lively picture, not merely of a stage in the history of nomenclature, but of a state of things of which

changes of nomenclature are merely the outward expression. We should not meet with Flavius Epiktetos in the days of Perikles; we should not meet with him in the days of Justinian. But we do meet with him and his like in several intermediate centuries, when that state of things existed which was expressed by the combination of the Greek and the Latin name. Claudius Lysias we all know obtained his right to be called Claudius by the payment of a great sum. Flavius Epiktetos may have done the same, or, like—may we say Paulus Saul?—he may have been free born; in either case the Greek, in the case of Epiktetos the Athenian, has been promoted to Roman citizenship. So, in the earlier state of things, a Chalkidian might have been promoted to Athenian citizenship; only he would not in the same way have proclaimed the fact to the world by the bearing of a double name.

The fact which all this brings home to us is the fact that, for a long period of what is commonly known as the Roman Empire, a large part of what was practically the Roman dominion really stood to Rome in no other relation than that in which Chalkis had stood to Athens, or indeed formally in a more favourable relation. If Athens worshipped the divine Claudius, as she had once worshipped the divine Demetrios, she worshipped in either case the presence or the memory of a practical master. But in neither case did she worship the presence or the memory of an acknowledged sovereign. Claudius to be sure was not in strictness an acknowledged sovereign anywhere. Yet the chief magistrate of the Roman commonwealth was already known on Greek-speaking tongues as $\Sigma α υ λ ε υ ς$. But at least he was not king of Athens. Athens still had her own king, her yearly king, the king who inherited a certain portion of the full kingly powers of Theseus and Kodros. At Camulodunum the memory of Divus Claudius was the memory, if not of a king, at least of an *Imperator* and *Princeps*, the chief of the state of which Camulodunum was a dependent colony. At Athens he was in form simply the head of a commonwealth with which the commonwealth of Athens was in alliance. It does not appear that in the time of Claudius Athens had ever been incorporated with the Roman dominions. It is not even clear whether it was so incorporated when Vespasian took away the nominal freedom of several Greek states. Rhodes, Byzantium, and Samos are spoken of; so is Achaia, restored to mock freedom by Nero; but not Athens. Certain it is that the forms and magistracies of the Athenian commonwealth went on long after. Hadrian was a yearly archon of the Athenian commonwealth; Constantine was its general. There is no record of the time either when those offices were abolished, or when they became purely municipal. At all events, there is nothing to make us think that in the days of Claudius Athens was in form anything but an allied state of Rome, a commonwealth sovereign and independent, as San Marino is now sovereign and independent. When Athens passed from formal to practical subjection is not recorded. The change was most likely not the result of any formal act; we may conceive that neither Romans nor Athenians knew exactly when it happened. When Flavius Epiktetos set up his votive inscription to Asklepios, Athens remained doubtless still in a more favourable formal relation to Rome than that in which Chalkis stood to Athens. Chalkis had formally surrendered to Athens a large part of her rights as a separate commonwealth. It does not appear that Athens had ever made any such formal surrender to Rome of any part of her rights.

In the long series of inscriptions in the Roman museums the combination of the Latin and the Greek name meets us at every step; in most cases they are simply the names of freedmen. But Flavius Epiktetos was doubtless a citizen of Athens who had become a citizen of Rome. No doubt his becoming a citizen of Rome in no way took away his rights as a citizen of Athens. It must be remembered that the converse of this proposition is not true. There is a story of a citizen of Rome who, having accepted the citizenship of Athens, was reminded, somewhat to his amazement, that he had inadvertently ceased to be a Roman. By accepting the citizenship of another commonwealth he had forfeited the citizenship of his own. All these things show the way in which forms live on when the substance is gone, and they thereby bear witness to the strength and vitality of institutions. They bear witness also to the gradual, silent way in which the Roman power spread, which was in truth one of the secrets of its endurance. Flavius Epiktetos was a Roman without ceasing to be an Athenian; so doubtless were many other Athenians of his day. But the Athenian, as such, was not a Roman. But a day came when the men of Athens and of all Greece knew no name but that of Romans. Of that state of things, a state of things which has hardly passed away, and whose effects are still living influences, the citizenship of such men as Flavius Epiktetos was the beginning. We are on the road to the day when the Roman Caesar, the conqueror of Bulgaria, held his triumph at Athens, and offered his thanks in the church of the Virgin on the Akropolis.

Of that day the memories and the effects are still fresh and living. They are practical influences which no man can afford to forget who has to deal with the present or the future of the south-eastern lands. We have wandered far away from our Athenian diggings; but that we have wandered so far away is a sign of the long string of memories, the long string of practical lessons, which even a letter carved on an ancient stone may supply. In an antiquarian and artistic point of view, both our Claudian and our Flavian inscriptions form part of the remains of the temple of Asklepios the foundations of which have been brought to light. The modern Athenians are naturally somewhat proud at having dug them out for themselves, without any foreign help, as in the

diggings at Olympia. Other inscriptions too of earlier dates have been found, one of which would seem to be of surpassing interest, only our Athenian paper does not give the text in full. This is one recording the alliance between Athens and the Arkadians—so it stands—in 362 B.C., just before the last campaign of Epameinondas. If our Athenian friends will let us have the full text of this, it will doubtless be found to be as important as that which records the Chalkidean treaty. It ought to tell us something more than we now know about the working of the Assembly of Ten Thousand—*τὸ κοινὸν τῶν Ἀρκιδίων*.

SUNDAY "AT HOMES."

IT does not now follow of necessity that a lady is either a Jew, Turk, infidel, artist, or politician, if she intimates to her acquaintance that she receives on Sundays. There are people who do not perceive the incongruity of attending church in the morning and going to see their friends in a quiet way in the afternoon, any more than they can pretend to feel shocked at finding themselves drinking champagne at a wedding breakfast, immediately after the solemn service in which they have taken part. But, as a general rule, there is a very perceptible difference between these Sunday gatherings and those of an ordinary week day. A dainty perfume of propriety meets you at the hall door, and the step has not been soiled by the postman. The housemaid's young man, in green gloves and cuffs which nearly cover them, stands at the area gate tapping his boots with a toy cane, and nervously anxious to know if his beloved can get out. The milkwoman who is leaving the cream has lengthened her petticoats, and her secondhand bonnet is surrounded by a wreath of wild roses. The knocker does not receive the same violent treatment to which it is accustomed on weekdays, nor does the door fly open in the same sudden way. In the drawing-room the conversation turns rather upon Dr. Slade than upon Dr. Strousberg. Among the guests there is sure to be a young lady with a Prayer-Book in her hand; it has a cross outside, and somehow imparts to the room a flavour of the Ten Commandments. She has been to St. Timothy's, High Street, and talks gushingly of the anthem, praises with discrimination the singing of the new tenor, and speaks with feeling of the critical age at which the first treble has reluctantly arrived. Another lady has been sitting under a popular Broad Church preacher, and tells how he recommended the married ladies of his congregation to accomplish their fasting by getting up in time every morning to pour out their husband's coffee at breakfast and to cut his *Times*, and to try on Wednesdays and Fridays not to say anything unkind of their friends even if they are quite sure it is true. A budding young reformer comes in full of a lecture he has heard delivered by a journeyman carpenter, and insists on every one in the room signing a petition to have all public museums open on Sunday. He also gets up a subscription for the erection of may-poles on those village greens which are so unfortunate as not to possess one. The children of the family are allowed to put in an appearance and sit, apparently looking at their picture-books, but in reality making good use of their proverbially long ears. A good-natured old gentleman thinks it necessary to talk to them and make small and very stupid jokes which they fail to see; but they blush, so he thinks he has amused them, and is satisfied with himself. A long-haired terrier with preternaturally bright eyes sits in the corner and wags his tail excitedly whenever his master looks that way, each time hoping that the recognition he receives is a signal for departure. When the children try to attract his attention he sidles away, still keeping his eyes steadfastly fixed on his proprietor. A gentleman whispers to his daughters that it is time to go home, which means that he wants to go to play billiards at his club. Some one remembers that she dines an hour earlier on Sunday to allow the servants to go to church, which they never do. There is some mild music, a sacred song or two, a little scandal with a flavour of religious animosity, and a few pieces of blue china handed round for admiration. The pleasantest part of these Sunday afternoons at home is that one then meets the busy man who never dreams of paying visits on any other day of the week, but who does not mind, when taking a walk with his wife, dropping in to have a chat with a friend. In fact, there are good people who regard them as not altogether sinful, and an odd clergyman may occasionally be met with at some of them. There is little formality; people come and go, as if they were casual visitors, and the signs of preparation for a reception are not very apparent. Artists who work hard all the week sometimes open their studios to visitors on Sunday afternoons, and themselves go to see what other artists are doing. Painters who affect sacred subjects, and those who preach high art as a kind of religion, may almost make it a matter of duty to hold these private shows; but their opinions have little influence on the majority of the sightseers, and only serve to make the mixture of company more heterogeneous. A certain hush prevails. Criticisms are passed in a whisper. If there is an altar-piece among the pictures it monopolizes the attention of the gazers, and subjects less appropriate to the day are only glanced at furtively. There are no seats, no refreshments are provided, and the assembly takes the whole exhibition as if it formed part of a solemn ceremony or grand function.

The regular evening reception differs in many important respects from the ordinary Sunday afternoon at home. The ladies do not appear in bonnets, and most of the gentlemen are in evening dress.

The greater number of the guests arrive in cabs, even though they possess carriages, as the coachman must be allowed time for the cultivation of the domestic virtues—virtues which the cabman is not supposed to possess. The cabman knocks at the door with unwonted hesitation, and eyes with a kind of displeased curiosity the fare he has brought. Though he never goes to church himself, he thinks gentlefolk should be there twice a day, if only by way of setting a good example to their young ones. The servant who opens the door looks gloomy. He evidently considers it a breach of privilege that he should be torn from the comforts of the housekeeper's room and the perusal of his sporting paper, as if it were any day in the week. The man who takes charge of the coats and hats does not condescend to speak, but performs his task with an air of condensed disapproval at such goings-on. The lady's-maid shows none of her usual cheerful alacrity in arranging the ladies' dresses, and smoothes out the most flowing train in a perfunctory manner and without any display of interest. Every one goes upstairs with a depressed expression, preceded by the butler, who looks more than ever like a Dissenting minister. He asks the names in a dignified and reproachful tone, and gives them out as if adding another and yet another to the lists of perdition. It is impossible not to perceive that he has views on the subject of Sunday observance. When two ladies come in, one of whom is from a well-brought-up country house, and hopes nobody sees her, it requires all the assurances of the other that things are not so bad as they seem to induce her to enter the house. The ticket given for her cloak is almost too much for her feelings, and she would willingly stop the retreating cab and escape before the roof comes down. She ascends to the drawing-room with a feeble protest, but the sight of the other guests is calculated to encourage her. Everybody is in black or something like it, a few glaring exceptions only serving to bring out the fact. The hum of conversation is low and earnest; the laughter subdued and rare. The proportion of young people is small. Nearly all the ladies are married, and their husbands are not far off. The company is composed of very various elements, and everybody eyes everybody else with undisguised curiosity. There is much questioning as to who is who; every one is surprised to see an acquaintance; and in this respect the party contains within itself an element of success, for the pleasure of seeing a friend is no doubt enhanced by unexpectedness. To hear the opening remarks of each conversation one might suppose that all the world was in the habit, except upon rare occasions, of performing their evening devotions and going to church twice on Sundays, if not oftener. It must be allowed that "You here!" is a better beginning for a conversation than any, even the most profound and scientific, meteorological remark. There is, however, a certain air of strongmindedness about the ladies in the room. That pretty girl in the corner, you are informed in an audible whisper, practises as a conveyancer. The lady beside her, to whom she is talking of the higher education, is a doctor. The tall woman in diamonds and dirty lace lectures on temperance; and that buxom widow, so becomingly dressed in a Mary Stuart cap, is president of a league for the emancipation of governesses. From the business-like and serious look on people's faces it might almost be imagined that a fashionable missionary meeting was about to take place; but such an impression is soon removed by the sound of the piano. It is in the music appropriate to these festivities that the observant stranger will seek for an indication of their actual character. It is always severely classical. Even Wagner, being operatic, seldom occurs. The exact place where the line is drawn cannot be easily found, but drawn it is. Psalms and hymns are as inadmissible as ballads. Handel is as little to be expected as Watts. But in Bach and the more abstruse aberrations of Beethoven the Sunday-going performer revels. Tune may perhaps mark the boundary. Nothing is allowed which can by any means be twisted into an air, and all tendencies to lapse into melody are sternly repressed. There is one great advantage in the use on these occasions of this kind of music. By the time a few bars have been played the desire to talk has become overpowering. The most silent people think of something they must say. In vain are the reproving eyes of the hostess turned upon the distant sofa. A man who never before in his life made or thought of making a joke is bursting with suppressed merriment. The religious moralist may perhaps be disposed to draw a lesson from this aspect of the Sunday party. He observes that those guests who do not understand classical music wear an air of constraint and unhappiness, and unless he is absorbed in an effort to pick up the "subject," he may take an opportunity of reflecting that even a sermon would be a preferable infliction to most of those present. It is quite as easy to look silently at one's friends in church, and anybody can join with interest in a revivalist or ritualist hymn. The intervals allowed for conversation are tantalizing in their brevity; and it is noticed that the assembly is as much determined on breaking up before midnight as if it were Saturday and not Sunday.

CARDINAL ANTONELLI AS AN ECCLESIASTIC.

THE race of great ecclesiastical statesmen which includes the names of Wolsey, Richelieu, and Mazarin, or, if we go further back, of Becket and William of Wykeham, is rapidly passing away. Bishop Strossmayer, of whom we spoke not long ago, may be considered, in fact, though not in name, an almost solitary sur-

vival of the once powerful order of Prince-Bishops; the wars of the French Revolution abolished them in Germany, and the series of political changes connected with the first Reform Bill proved fatal to the sole representative of the class on the English Bench. Separation of Church and State, however difficult or impracticable it may be to carry out the programme with logical consistency, is the order of the day, and to no class of men is the principle of *ne autor ultra crepidam* more rigidly applied than to ecclesiastics. In this respect the religious revival of our age has conspired with its secular tendencies to promote the same practical result. While one party is shocked if the priest ever seems to forget his calling or doffs his cassock, another, which is jealous of "petticoat government," sternly warns him off the arena of politics. This tendency of the day has found its culminating and most dramatic expression in the fall of the Temporal Power, to which—as we had occasion to observe last week—no one has so efficiently contributed as the dethroned Pontiff who never ceases to condemn and bewail its loss. Whether indeed the Papal sovereignty could, under any circumstances, have been maintained much longer may well be doubted; but it may safely be affirmed that, if any diplomatic astuteness could have saved it, Antonelli was the man to achieve the task, and that, if any policy could render his services unavailing, it was that of Pius IX. There is a story told, on good authority, how Gregory XVI., after raising Mastai Ferretti to the purple, expressed his regret at being compelled under strong pressure to take that step, inasmuch as he foresaw that the new Cardinal would be his successor, and would certainly destroy the Temporal Power, and, if that were possible, the Church also. Two men were utterly unlike in their whole temperament and bent of mind than Pius IX. and his late Secretary of State have seldom been brought into close relations with one another; yet there seems to be no doubt that Antonelli enjoyed the full confidence, and even the personal affection, of his master, who is reported to have attended and ministered to him in his last hours. It is to the credit of both that it should have been so. Pius IX. exemplified that shrewd common sense which, in the midst of many strange aberrations, has never wholly failed him, in trusting to the last a Minister far more gifted than himself, whose loyalty was unimpeachable, but whose ways of looking at things differed widely from his own, and who must often have sorely tried him. On the other hand, whatever difficulties Antonelli may have experienced in his negotiations with foreign Governments, it may well be conceived that his diplomatic capacities were most severely taxed in his daily interviews with his own sovereign. Indispensable Ministers are not usually favourites with the Court; but in Antonelli's case this natural dislike was aggravated as well by jealousy of his superior intellect as by an uneasy suspicion that the root of the matter was not in him. We are far from meaning to imply that the late Cardinal was a disbeliever in the doctrines of his Church or a man of immoral life. Such charges, which were freely bandied about in Ultramontane circles at Rome, and have been revived since his death, may be taken for what they are worth. But he was, in the words of a warm panegyrist in the *Tablet*, "not a theologian or an ascetic," and it was no secret that he did not encourage or share the indiscreet passion of his lord and master for religious and dogmatic innovations. The duty was oddly enough assigned to him of making the only formal announcement that has been vouchsafed to the world of the binding force of the Vatican decrees, in the shape of a diplomatic note to the Nuncio at Brussels; but we may be very sure that, if his counsels had been followed, neither the decrees nor the Synod which accepted them would ever have seen the light. It was his hard lot to serve a master whose policy he had to interpret, but could not guide, and whose most cherished schemes were fatal to the interests which it was at once the special business and the leading aim of his Prime Minister to preserve intact. He must have perceived almost from the first that, through no fault of his own, his failure as a statesman was inevitable; and although he continued to hold office to the day of his death, he could not but feel, when the crash came six years ago, that his occupation in life was gone.

A personal friend and admirer of the late Cardinal has written to the *Tablet* to call attention to his merits from a Catholic and ecclesiastical point of view, as one "trained in the great traditions and school of Rome to the management of the weightiest interests of the Universal Church." Unless the interests of the Universal Church and of the Roman Curia are identical, Mgr. Patterson's description is somewhat unintelligible. And our perplexity is increased rather than enlightened by his explanation of it. It must be understood, he tells us, "that, so far from the modern idea that the Church has only to do with the individual soul, and has no mission and no right to interfere in the political and even the social order, being true, that idea has been again and again condemned as untrue and approaching to heresy by the Holy See." This may either mean that the Church, as the teacher of Christianity, is called upon to influence national and social, as well as individual, life, which is an obvious truism, but has nothing to do with the arts of diplomacy; or it may mean that the Temporal Power is essential to the best interests of the Church—a denial of which idea has undoubtedly been again and again condemned by the Holy See of late years. And apparently this is what the writer does really mean; for he proceeds to say that, "hence it follows that the Church has a political and social attitude towards governments and peoples as such, and therefore she employs in her diplomacy and statecraft, so to call it, men trained for that career (like Antonelli) and rewards them with her very

highest dignities, including the Cardinalate." On one little point indeed, Mgr. Patterson's memory must be at fault, for he speaks of Antonelli as though he had never been a priest. A "Cardinal Deacon" he was certainly, and he used to act in that capacity at the Papal ceremonies at St. Peter's, and for many years he remained in deacon's orders; but he was ordained priest at the Pope's desire some fifteen years ago or more, though he probably never discharged the active duties of the priesthood; it is certainly difficult to think of him as hearing confessions or preaching a sermon. Be that as it may, the career for which he was trained was that of "diplomacy and statecraft"—a business eminently needful for the interests of the Temporal Power which it was the labour of his life to serve and uphold, but which can only by a strange—though not uncommon—confusion of ideas be identified with "the higher interests of the Universal Church," as such. On the contrary, the two interests may be, and often have been, brought into collision, as *e.g.*, when Innocent XI. found it prudent to support the cause of the Protestant William of Orange against James II. In fact, the one, as understood by Pius IX., has proved simply fatal to the other. Not that His Holiness, who regards the Temporal Power as next door to an article of faith, was himself aware of this inconsistency. It has been suggested, for instance—and the suggestion is at least a plausible one—that the definition of the Immaculate Conception was sure to prove very injurious to the temporal interests of the Papacy, from the rude shock which so startling a dogmatic innovation would give to the old-world conservatism of the Catholic Sovereigns and Governments who were the Pope's natural allies. Whether Antonelli was consulted on that matter we cannot tell, but there can be no doubt that, if he was, his opinion was overruled. What is certain is that the advisers whom the Pope followed considered the definition to be a means of promoting the cause of his temporal sovereignty. It was the fashion at the time and for years afterwards with Italian ecclesiastics to assert, in the bluntest fashion and in perfectly good faith, that the dogma was defined "to preserve the States of the Church"—on the assumption that the object of so signal an honour would not allow it to go without its reward; and the preliminary steps towards the definition were in fact taken during the Pope's exile at Gaeta. Pius IX. is indeed too sincere and devout a believer to have promulgated, from any secondary motives, a doctrine which he did not firmly hold to be true; but it is far from unlikely that he shared this view of the probable effects of its promulgation. Antonelli, of course, had no such illusions.

That secular means, and even diplomatic ingenuity, may be employed for spiritual ends is true enough. Pius IX. has constantly, though not very skillfully, adopted this policy, as in the recent instance of his supporting the Turkish Government against the "schismatic" Greeks. But that is not the sort of diplomacy for which Antonelli had been trained, or which he would have greatly valued. His ecclesiastical instincts were conservative, and he must have regarded with mingled feelings of alarm and contempt the revolutionary tendencies of contemporary Ultramontanism. A Pontiff whose reforming zeal, in the Ultramontane sense, has precipitated the downfall of the Temporal Power and produced a growing schism manifestly entertains a conception of his office with which his late Minister could not be expected to sympathize. Nor could a politician so keen-sighted and with so little of religious fervour as Cardinal Antonelli have cherished any serious hope of a restoration of the Papal sovereignty. But it is even less conceivable that he had realized the idea, which has found spokesmen of late among Ultramontanes, like Mr. Mivart, who can rise above the conventionalities of traditional red-tapism, of a grand future for his Church based on a frank abandonment of its secular pretensions. In such a prospect, if it had presented itself to his mind, he could have felt but a languid interest. Its realization, if it is ever to be realized, must depend on the exertion of moral and spiritual powers with which Secretaries of State, as such, have no concern, and in which the See of Rome was richest before the acquisition of wealth and worldly dominion had confounded the interests of the Curia with those of the Universal Church. We observe, by the way, that Mgr. Patterson ridicules the notion of Antonelli's having amassed a large fortune, on the ground that the income of a Cardinal is only 800*l.* a year. How Antonelli obtained his money we cannot say; but it appears that his will, which was at first supposed to be missing, has been discovered, and that he has left twenty million francs (800,000*l.*), which is certainly a sum rather more than "half as large as that amassed by many of the ordinary benefited clergy of the Anglican Establishment." The fact is significant, though it need not be treated as discreditable. It only shows that Antonelli recalled in his private, as in his public, career, an ecclesiastical type once eminently characteristic of the Court of Rome, but to which the present generation had learnt to attach a purely historical interest. He has left behind him in the Sacred College no inheritor of his peculiar gifts, but this can hardly be any ground of regret, as he had outlived the opportunity of exercising them. Cardinal Simeoni succeeds to an office which has lost more than half its prestige and nearly all its meaning. It may be questioned whether Antonelli's influence would have been either paramount or profitable in the next Conclave, where considerations which his training and habits of mind had little qualified him to appreciate may be reasonably expected to prevail.

THE PROGRESS OF GEOGRAPHICAL RESEARCH.

SIR RUTHERFORD ALCOCK was able the other night, in his address as President of the Royal Geographical Society, to give a very satisfactory and encouraging account, not only of the recent progress, but of the bright prospects, of this important branch of science. The successful explorations which have been accomplished during the last few years will naturally give a new impetus to geographical research in various directions; and it may be expected that the arrangements which are now being made for carrying on the work in a systematic and organized manner by the combined efforts of different countries will produce valuable results. At the opening of the sitting there were some signs of an impending storm. A member of the Society had given notice of his intention to move a resolution involving a vote of censure on Mr. Stanley for his method of dealing with the natives of Central Africa; but the Council had interposed with a decision that it would be contrary to the rules for any matter foreign to the proper business of the meeting to be brought forward. There can be no doubt that this was, under the circumstances, a sound conclusion, and it is a pity that any attempt should have been made to disturb it. Nothing would have been more inopportune than the introduction of such a controversy on an occasion of pleasant congratulation, and it was fortunately suppressed. At the same time, it may be hoped that this is not a method of shelving a question which requires attention. Whatever services Mr. Stanley may have rendered to geographical exploration, he has set the example of a peculiarly brutal and unscrupulous line of conduct towards the natives of some of the regions he has visited which could not fail to lead to the most calamitous results if generally followed by enterprising travellers. This is a case in which the Geographical Society is bound to make it clear that it gives no countenance to such disgraceful proceedings. And it must also be remembered that this is not a question of conflicting evidence; for Mr. Stanley is his own accuser in the bragging letters in which he recounts his deliberate schemes of vengeance. There could not be a more striking illustration of the wantonness of Mr. Stanley's behaviour than the quiet and peaceful progress of Captain Cameron in another part of Africa. Captain Cameron, instead of regarding the naturally suspicious natives as enemies, bent upon murderous treachery, made a point of being as patient and conciliatory as possible, and looking at the best side of everything; and he has thus succeeded not only in accomplishing a journey of vast extent and difficulty, but in establishing friendly relations with the natives. It should be observed, however, that Captain Cameron was only a loyal scientific explorer, and did not combine with that function the duty of providing lively correspondence for sensational newspapers. Sir R. Alcock, in spite of his anxiety to make everything pleasant, might perhaps have found an opportunity of delicately indicating the views of the Society on the important question of the relations which ought to exist between explorers, who are to some extent identified with the Society, and the natives, whom it must necessarily be an object to propitiate in the interests of science no less than of humanity.

The President, in his genial mood, also probably went a little too far in assuming that the recent Arctic Expedition has absolutely settled for ever, without any hope of discovery in any other way, all about the North Pole. It is of course quite right that justice should be done to the noble courage and endurance of the men forming the expedition, who have shown in a striking manner the qualities in which Englishmen are seen to the greatest advantage, and of which they are naturally and traditionally proud. Only it is just possible to overdo this fashion of glorification. The officers and men alike did their duty gallantly, and they deserve high praise and all the honours which have been bestowed on them. At the same time, a certain flavour of extravagance is observable in the language used on the subject, as if there had never been an Arctic Expedition before, and a brave and resolute discharge of duty were something quite extraordinary, and to be wondered at. There is a danger in making too much of these things, as it is apt to suggest the idea that it is only on exceptional occasions that this is to be expected. Every expedition that has been sent out has done its work honourably; and it may be hoped, after all, the latest this is not the only body of our countrymen who are capable of making similar sacrifices with equal cheerfulness and endurance. Such phrase-mongering as that in which Captain Nares "proudly records that to uphold British honour and Christian duty to the death was the pre-eminent determination of all under his command" has hardly the ring of the old Jack Tar about it. Sir R. Alcock, on his part, has also somewhat exaggerated the results of the expedition. It is true that the conviction produced by its researches that a further advance to the North Pole by way of Smith's Sound is impracticable may be accepted as decisive, and this is really a positive, and not merely a negative, result; but the facts remain that the ships were not started soon enough in the year; that precious time was lost in unnecessary excursions, and that the outbreak of scurvy—a point on which the Admiralty suspends its judgment—suggests a deficiency either in the stores or the medical attendance. There was no necessity, except perhaps a necessity of a political kind on the part of a Minister anxious to distinguish himself and cover blunders, for hurrying off the expedition the very instant the idea was thought of. The North Pole has been long a mystery, and the solution of the problem might well have waited another year, when the arrangements would have been of a more matured

and perfect kind, and the start for the ice might have been made in good time. It is possible, and perhaps even probable, that even then the result of the exploration would have been substantially the same; but at least there would not have been any ground for the suspicions which at present exist that the expedition did not have so good a chance as it ought to have had. Again, assuming that the condition of the Polar Sea, as far as it can be known on the Smith's Sound side, is now completely ascertained, it might have been expected that the President of the Geographical Society would not have settled down so complacently to the conclusion that there is no other direction in which exploration might be useful on this subject. It is perhaps possible that, even though the North Pole can never be actually reached, something more might be discovered about it by an approach on another side. It is to be hoped that this sort of way of, as it were, saying "Good-bye" to the North Pole will not be maintained at the special meeting in St. James's Hall which is to be held in honour of the Expedition.

The President next turned to a more hopeful aspect of geographical research in the achievements of such explorers as Captain Cameron, Colonel Gordon, M. Geed, Colonel Sosnofsky, and Mr. Price, who have contributed by their arduous labours to the opening up of vast and productive territories to commerce, and probably to civilization. Captain Cameron has not only brought home valuable observations bearing on the problems of the lake and river systems of Central Africa, but also a confident confirmation of Livingstone's hope that settlements may be founded in healthy regions of Africa, and that a legitimate trade may take the place of the slave traffic. He has pointed out the practicability of opening up to trade all the South Equatorial region, and of establishing trade routes across the Continent from the Indian Ocean to the Atlantic; and Sir R. Alcock is justified in saying that no greater service could be rendered as regards the civilization of Africa and its future intercourse with the rest of the world. The missionaries also appear to be making way in Central Africa; and no one who follows the reports of the various travellers can doubt that there is here a wide field for benevolent enterprise as well as for honest trading. There still, however, remains a great deal to be done in the exploration of the country, and in piecing together detached discoveries; and it would seem that there is a fair chance of this being done on a more extended and systematic scale, and with larger resources than have hitherto been available. The Cameron expedition, which cost some 11,000*l.*, made it evident, as Sir R. Alcock tells us, that the cost of prosecuting further explorations on the scale necessary for the ends in view was far beyond the reach of private enterprise, or of any means at the command of Geographical Societies. Hence the idea of bringing into operation "a definite purpose, a great command of means, and responsible direction towards a common end," which was started by the King of the Belgians, and is now bearing fruit. In September last a conference of travellers, geographers, and statesmen, from different countries was held at Brussels, to consider the best means of opening Central Africa, and resolutions were adopted for the constitution in a permanent form of an "International Commission for the exploration and civilization of Central Africa," and of National Committees to be formed throughout Europe." The King of the Belgians has accepted the presidency of the organization, and the national Committees are taking shape. That for Belgium has been made up; and the English one, having got the Prince of Wales to start with, will no doubt soon be completed. Glasgow seems to have thrown itself into this movement with much energy, and a Scottish branch has been constituted for the purpose of raising funds and memorializing the Government to give aid in the surveys required to ascertain the practicability of making a road from the northern end of Lake Nyassa to the seaward end of Lake Tanganyika, and also from the north end of that Lake to the sea-coast at a point north of Cape Delgado. Perhaps Sir R. Alcock was a little too sanguine in the picture he drew of Africa "in the next few years" being spanned across by a line of communication from the Mediterranean to Nyassa, and all the great lakes, and soon after by a line of telegraph from one end of the continent to the other. This prospect naturally drew much applause from the audience, but it may be doubted whether the enterprise will be quite so rapid in its operation. It is idle to expect that the practical execution of such a plan will not be full of difficulties; and perhaps the more modest it is in its beginning, the more successful it will be in the end. If, however, the different elements of the organization can only be got to work cordially together, and under common-sense influences, it is reasonable to hope that a great effect may be produced on the future of Central Africa.

SOME NOVELTIES IN ENGLISH LIFE.

SIR DELMASE, we learn from a book called *Vertu*, by M. Gustave Haller, who teaches us many new things about our own way of life, was a man of doubtful principle, with small faculties and unattractive manners, selfish and brutal, and yet had collected around him a circle of admirers. Why? The answer is obvious. He had said to himself, "I will make a fortune," and had become one of the greatest business men in the City of London. These things being so, it was doubtless natural that he should be extremely ugly and should have bought a beautiful wife just as he would buy a handsome piece of furniture. **11**

was also to be expected that this wife, who was called by the common English name of Antonie, should, after he had been some time away in New York, have good reason to dread his return. So much indeed was she oppressed with the sense of her guilt and the probability of its discovery that, after she had left her palace in Hyde Park to call on her friend Mistress Harris in William's Street, she felt obliged to seek consolation by driving to St. George's, Hanover Square, passing through the always open doors, and kneeling long in tears or in prayer at the altar where the archbishop generally reads service.

These things are detailed in the first four pages of M. Haller's remarkable production, and their promise is tolerably well fulfilled by the rest of the book, which in one sense has its value. We have heard over and over again of insular ignorance of Continental ways; of the absurdities and follies committed in France by Englishmen who are too stupid to imagine that any but English manners can exist anywhere, or too full of brutal conceit to conform in any way to the habits of any country but their own. No doubt there are plenty of such Englishmen to be found travelling abroad, men who insult the congregations of foreign churches after the fashion sketched in *Brown, Jones, and Robinson*, and outrage in every conceivable way the conventions of whatever place is unfortunate enough to hold them. There are also travellers whose ignorance is of that harmless kind which leads them to nothing worse than wondering why the first question at every Customs' examination in France is whether the passengers have any contraband claret. But it is not more fair to judge from these instances that all the English are entirely unacquainted with the French language and people than it is to imagine that all Frenchmen resemble dirty, impertinent *commis voyageurs*, or that a rowdy American, spending his newly-got dollars as fast as he can on champagne, is a fair representative of society in New York or Boston. It would perhaps be too much to say that an ordinary middle-class Frenchman who finds himself in England for the first time makes more ludicrous blunders than does a stupid Englishman attempting to make his way in France. But there is, as a rule, less arrogant assumption of knowledge among Englishmen unacquainted with foreign matters than there is among Frenchmen equally unacquainted with things relating to England. We remember meeting a priest in a French railway carriage the correctness of whose information was only matched by the confidence with which he imparted it. He was good enough to tell his fellow-passengers, among other things, that the beauty of Hyde Park was entirely spoilt by the tall factory chimneys which surrounded it on every side, and the thick fog which always hung over it; that England was full of vast open plains; that Mr. Gladstone was a Roman Catholic; and that the House of Commons had paved the way for terrible events by its recent admission of Irish members. Denial or argument of these points was entirely impossible before the speaker's voluble insistence; and to the question put when he stopped for breath, "You have probably travelled much in England?" he replied without hesitation, "No, I have never been there, but I know all about it."

Among people who, it might be supposed, would take the pains to know better the same curious reliance upon ludicrous misstatements is found to exist. It would be difficult to find in an English work of reputation anything like M. Victor Hugo's marvellous dissertation upon the wapentake and his iron weapon in *L'Homme qui Rit*, or his description of the serenade on "le bugpipe" in *Les Travailleurs de la Mer*. It is the same talent for getting hold of scraps of information and distorting them that caused the odd mixture of knowledge and blunders in M. Jules Verne's description of London life in his *Tour du Monde*, and that prevented M. Alexandre Dumas, as he proved in *L'Etrangère*, from distinguishing between English and American customs. There may, no doubt, be found English writers who have made odd mistakes concerning French life; but it may be safely said that none of them approach M. Haller, some of whose novel facts it may be useful to note. Mme. Delmase's lover was the son of an English father and Indian mother, fabulously rich, and a peer of England, for which reason he was indifferently styled Lord Clifford and Lord Edward. He was in the habit of meeting her at a house in Kingston, which she frequented on account of the seafaring taste which the English display even in their amusements; she herself, like all English ladies, was an accomplished oarswoman. Other information about English women and their ways is perhaps yet more interesting. They allow their daughters to go about alone, and there is little danger in this, for men hesitate to pay attentions which are always construed seriously. A love-letter amounts to a formal engagement, and young men and maidens constantly meet alone on terms of mere friendship. "Le shocking des ladies n'est pas aussi ridicule qu'on le pense. Là, pas un mot de pureté douteuse, pas une transparence dans la conversation, rien de cette gaieté mixte qui met sur les lèvres des convives un reflet des vices laissés à la porte, rien enfin qui altère le respect du foyer paternel." Reflections somewhat of this comforting nature passed through the mind of Léon Dalèze, a French painter, as he finished a portrait painted from memory of James Trimmin, a captain in the Guards, staying in Paris on a leave of some months. Everybody knows, says M. Haller, that in the English army it is impossible to rise from the ranks to a commission, and it therefore follows that James Trimmin was of good birth, which may account for his being called at times Sir Trimmin. James had once saved the painter's life, and put him in the way to fortune; but, when they afterwards met, resisted all attempts at intimacy. This was because he was one of those chosen people

set up by Providence as models of intellect, strength of mind, and grandeur of soul. Léon, though he could never approach him, loved him so much that he paid a servant to become his valet and watch for an occasion of the painter's being able to help him. Trimmin, besides being a guardsman, was a Republican and a Socialist, and was in the habit of going to church every Sunday morning, "encore un peu rouge des ablutions nationales du matin," followed by his valet. Sunday in London is in every way a remarkable day; all work, even that of servants, entirely stops; no words, no musical sounds, but those devoted to religion, are heard; no book but that of Holy Writ is opened. Families troop proudly together to church in silence, for every one is too much employed in meditation to speak. Thus it was not strange that Trimmin's valet Etienne, after having observed that they had heard a good sermon, should tell his master that he had wished to speak to him on business, and add "But to-day; on a Sunday! that is of course impossible"! The immaculate James, it must be told, had saved a girl named Sternina from the terrific wreck of a Channel steamer; and she, with a grandeur of soul equal to his own, refused ever to see him again. When he returns to London after this, Camille, daughter of Sir Delmase, falls in love with him, and insists on having him brought to her father's house. But it is necessary to find some pretext; and Etienne hits upon a story that Trimmin's cousin Charlet at Rotterdam wants a place in Delmase's house. There is some difficulty in keeping up the deception; but then there is a loophole in the fact that Charlet is the commonest name in England, and it can always be said that there was a confusion between two of the many Charlets. However, James is introduced to the house, and not long afterwards Sternina, who by a coincidence has become governess in Sir Delmase's family, sees her skip up to Trimmin with the freedom that is common in England, put her arm under his and turn her face to him. She confides to Sternina that she thinks if they had been alone he would have kissed her.

Some time after this it happens that Sternina is accused of murdering one of Sir Delmase's children, and a crowd of barristers, dressed like the doctors in *Le Malade Imaginaire*, in long black robes and long grey wigs which fall far over their shoulders and backs, are walking about awaiting the opening of the Court. It is not said where the Court is; but there is outside it a place called the Hall, where the barristers walk about, and it has a President who cross-examines the witnesses, and twelve judges who send the prisoner to be tried at the Central Criminal Court. Léon Dalèze suspects Sir Delmase of being the murderer, and having by a stratagem got himself invited to a well-known place in the City called "the Chambers," where merchants dine and sleep, he drugs him and obtains proof of his suspicion by the help of two doctors and a policeman, whom he stations as a spy in the next room. In spite of this Sternina is actually hanged and only cut down just in time.

With what follows in the action of this astounding work it is perhaps needless to be concerned. We may note, however, the curious facts that London houses have the air of fortresses on account of the raised pavement in front of them, that Jane is an ordinary English surname, and that port wine is the alternative to tea at an English breakfast. On the whole, the absurdities of M. Haller have never been equalled, unless by the second act of *Le Secret de Miss Aurore*, once performed at the Ambigu. In this an English family, largely made up of "meeses" in tight straw bonnets and ringlets, breakfasted at an uncovered mahogany table bearing a huge brass urn, and the curtain fell upon their kneeling down to family prayers. Some English people present were rash enough to laugh, on which a good bourgeois looked up and cried indignantly, "Pourquoi donc est-ce qu'on rit? Je trouve cela bien touchant, moi!"

INDIAN PUBLIC WORKS AND INDIAN DEFICITS.

WHEN, a few weeks ago, various critics were recommending a stoppage of public works in India as one way of meeting the financial difficulty caused by the depreciation of silver, a correspondent of the *Pall Mall Gazette*, under the signature "C," pointed out some of the conditions of the case which appear to have been generally overlooked by English writers. Financial equilibrium is not to be obtained by stopping the new, or, as the Indian Government is accustomed to style them, the "extraordinary" public works, because those works are defrayed from loans, and not out of the revenue of the year; while the greater part of the so-called "ordinary" works, which are paid for out of the revenue of the year, are really not so much public works as outlay for charges connected with the general business of the administration, which cannot under any circumstances be stopped, or even largely curtailed. To stop the real public works, therefore—that is, the new lines of railway and canals now in progress—would not cover the loss by the present rate of exchange. Still it would obviate the need for incurring fresh loans, and so would go towards preventing a deficit for the future; and from this point of view the argument for such a policy deserves at least careful consideration.

Among those who have counselled this course was Mr. Goschen, who, in his speech on the Indian Budget, urged that the Indian Government should stop all works not "absolutely necessary," while he observed that the difficulty in which that Government now finds itself from the depreciation of silver might suggest a doubt whether it had not erred against a sound

economical law in undertaking at all a business of a commercial character, such as the direct agency of public works. Upon this last point it seems obvious to observe that the depreciation of the Indian exchanges, so far as it is due to the large remittances which have to be made to this country in the form of interest on English capital invested in India, does not arise from these remittances being made by the Government. If this interest has to be remitted to this country, the effect on the exchanges would be precisely the same whether the remittance be made by private persons or companies, or by the Government; it is the amount of the remittances, and not the agency through which they are made, that determines the depreciation. Of course it may be said that, if the Government had not, by guaranteeing their interest to shareholders, induced English capitalists to invest in Indian railways, so large an outlay would not have taken place, which no doubt is quite true; but this is merely to say that if the railways had not been made they would not have been made, for assuredly without the guarantee the money would not have been forthcoming. And as to the proposal to stop all works not necessary, the Indian Government might truly reply that this is precisely their line of action already. The point turns of course on the meaning you attach to the word "necessary." It is not necessary to wear a coat when walking down Pall Mall, and in one sense this may also be predicated of some of the undertakings upon which the Indian Government have embarked. But what we understand by the term "necessary" in matters of policy is that the disadvantages of not doing a thing are much greater than the disadvantages of doing it. We may be pretty sure that the Indian Government are as much alive as any one else to the extreme inconvenience involved in increasing the Indian debt, and that when they deliberately set about doing so, it is because they are satisfied that it would be a still greater evil to leave things alone. And when people talk about the burden which the policy pursued of late years in regard to public works has placed on the Indian revenues, it may be useful to recall to mind a few of the more obvious savings which that policy has rendered possible in other ways. One instance out of many may be chosen for illustration. The charge on the Indian estimates of the current year for railways—being the difference between the interest guaranteed to the shareholders and the actual net earnings of the railways—is about one million and a third sterling, and a good deal has been said of late in Parliament and elsewhere about the burden on the finances which this particular charge involves. But it may be confidently asserted that this charge is fully covered, and more than covered, by the saving which these railways have rendered possible in the Indian military estimates alone. Much stress has properly been laid on the value of the lines for strategical purposes; but, irrespectively of that, it is well to remember that they produce at least thus much of immediate direct saving. People in England, although they may have a more or less correct notion of the size of India, do not usually appreciate the very moderate proportions of the army with which the country is garrisoned. They are told that a large part of the British army is stationed in India; but they do not understand at what great distances apart the different regiments are quartered; they are probably not aware that what used to be the considerable military establishments of Bengal and Madras are now represented by a greatly reduced number of very weak battalions, and that the large cities of India are held by detachments which would be thought small for such a duty even in peaceful England. At Delhi, for example, one of the largest cities in India, and the natural focus of Mahometan disaffection, if there be any disaffection, there are stationed, we believe, merely a weak wing of a European battalion, and a couple of native regiments which might on a pinch turn out four hundred bayonets apiece. The same state of things obtains all over the country. It is only by a great effort, and by denuding the rest of the country of troops, that the Government can place twenty thousand men in line in any part of India; and to do even thus much would be impossible without the aid of the railways. It may be said without the smallest exaggeration that, but for the means afforded by the railways for moving troops quickly about the country, it would be absolutely necessary for the peace of India to maintain a considerably larger force both of Europeans and of natives than the present one. Twenty years ago it took a regiment six months to march from one end of the Bengal Presidency to the other. It would be a very moderate estimate to say that the additional cost involved by such a state of things would be a million and a half sterling a year; so that, in this way alone, India practically gets her railways for nothing.

Be it observed, too, that when people speak of the burden which this charge for guaranteed interest imposes on the State, they are dealing with an exceptional and temporary condition of things. Many of the lines are not completed; some of those which are completed have their termini in the air, so to speak; they end in the jungle, awaiting the completion of some missing link before the traffic of the country can get to them. The Indus Valley line, for example, has an uncompleted gap of about three hundred miles in the middle. A line in that state cannot of course be expected to pay its expenses, and any inference from its present as to its future earnings must be quite premature. But, in fact, none of the lines have a fair chance of doing their best till the country has been furnished with a reasonable supply of roads to act as feeders. In short, the traffic of Indian railways is as yet in quite an undeveloped stage; but even now the burden which they impose has been compensated by a direct saving in the military estimates

alone, to say nothing of the vastly stronger position held by the Indian Government in consequence of their existence.

This is looking at the matter merely from a military point of view. It need hardly be said that the expansion which both the export and import trade have recently undergone is mainly due to the railways; and the Government by its outlay is not merely reaping the indirect benefit which every Government acquires through the prosperity of its subjects, but it has also a very large and immediate interest in this increase of trade, first, as the landlord of the soil, and next, by the effect of this trade on the exchanges, in which branch of commerce the Government is the largest dealer. The necessary effect of the tribute, as the term is commonly used, which India pays to England, is to reduce the imports which India is able to take, including, among other things, silver, an article for which there is always a practically unlimited demand in that country. India, like other countries, can only purchase the commodities of other parts of the world by producing commodities of her own to exchange for them; and having to start in the race of commerce by paying fifteen millions a year for which she receives no equivalent in return—we mean, of course, no direct equivalent—she is heavily weighted at the outset. This payment, we need scarcely say, is the proximate cause of the fall in the exchanges by which the Government is at the present time so heavy a sufferer. If India could now come into the European market with some new commodity, she would be able to expand her import trade simultaneously with her exports; the flow of silver to the East would be stimulated; the exchanges would go up, and the Indian exchequer would be relieved of a heavy burden. This would be the certain effect of the springing up of a new export trade from India; the increased production of silver might of course be acting in the opposite direction to depress the exchanges, but, however that might be, the exchequer would be relieved from the loss on Indian bills just in proportion as India succeeded in increasing the amount of her exports. A new trade which promises to have this effect appears to be now arising up in the export of corn; it is a trade of quite recent origin, and rapidly expanding, but what has so far been accomplished in this way must be trifling compared with what may be expected when the railway system of the North-West of India shall be completed. The export of wheat seems hitherto to have been mainly from the port of Calcutta; but Calcutta is not near the wheat-producing districts, and the shipments which now take place must be of grain brought to that port by a long land journey. The natural port of the great wheat-producing tracts of India is Kurrachee, and it will not be until the two are brought together by the completion of the railway now being constructed along the valley of the Indus from the Punjab to the sea that this important trade can obtain its natural development. It seems not impossible that India may be on the eve of important changes in its commercial position with respect to Europe, and that in this new development there may be found a means of escape for the Government from the difficulty now arising from the state of the exchanges.

These considerations may suffice to show how fallacious it would be to judge of the policy of the Indian Government in regard to public works merely by the immediate and direct burden they impose on the Exchequer. Similar illustrations of the same principle might be furnished from other classes of public works, especially those designed for the prevention of famines. As we observed at the outset, the Indian Government is probably at least as much alive as any of its critics can be to the disadvantages which attend the borrowing of money. But that Government has better means than the general public of estimating at their right value the reasons which press still more strongly the other way; and thus it may well be that, even in a time of financial pressure like the present, the class of works necessary to be undertaken may be found to include almost all those in progress or in contemplation. On the danger of carrying this policy too far we must reserve what we have to say for a future occasion.

MORE SPIRITUALISM.

ANOTHER case of alleged imposture by a Spiritualist medium has just been tried by the borough magistrates of Huddersfield, and has resulted, as the similar prosecution at Bow Street did, in the conviction of the prisoner as a rogue and vagabond, with a sentence of three months' imprisonment. The medium in this case called himself "Dr." Monck, and his title seems to have had much the same origin as Slade's. A paper in his own handwriting was found by the police in one of his boxes, in which it was stated that "the Rev. Francis Ward Monck, LL.D., F.A.S., was the seventh son of an independent gentleman, and was descended from a noble English family"; that from early childhood he had been a spirit medium, but, "his singular experiences being misunderstood by his family, he was first treated for extreme nervousness, and then for mental disease, so that for years he was secluded on the paternal estate in the country." "There, communing with his own heart, and the pure and beautiful in nature, his clairvoyance and other remarkable powers became greatly developed." At first he took to preaching, and "was eminent as an inspirational speaker"; for "the spirits would never allow him to prepare a sermon beforehand, but always gave him his text the moment he stood up to speak, and then, controlling his vocal organs, caused him to discourse logically and eloquently upon it."

In fact, loud rappings on the floor accompanied his discourse. This brought him into trouble with his reverend brethren and congregation; fanatical opponents burned down his church; and he has since, he says, been "engaged in passing through Great Britain and Ireland, lecturing to large audiences, holding *séances*, and challenging the clergy and newspaper editors to attend them, and prove them to be other than spiritual if they could." He also holds himself out as a great healer—"probably the greatest in the world." When Monck was first brought before the magistrates, his solicitor asserted that he kept a yacht and a carriage, and protested against the idea of a gentleman in such a position coming within the Vagrant Act. This argument, however, had no effect on the Bench; and it has since been stated that the yacht was an old fishing-boat which had long been lying in the Avon with the tide running over it; and that the horse and carriage together were not worth 14*l*. It also appears that Monck was a Baptist preacher, but for some reason could not get on with his congregation.

The charge against Monck was that he "did unlawfully use certain subtle crafts, means, and devices by palmistry and otherwise to deceive and impose on certain of Her Majesty's subjects," these tricks being performed during a *séance* in the house of Mr. Heppleston, a tradesman in Huddersfield, who seems to be to a certain extent a believer in Spiritualism generally, though he has ceased to believe in this particular medium. On this occasion, in addition to the usual raps and "spirit voices," a "materialized spirit-hand" was exhibited, and made to play on "fairy bells," a tambourine, and a piano; and messages were also written on a slate. It was made a condition with the company that they should keep their feet under their chairs and their hands on the table so as not to interfere with the medium; and the entertainment, which was gone through for the most part in the dark, seems to have been of the most childish and stupid character, and very clumsily performed. The tambourine moved in a slow, jerking way across the table to the medium, but could not go in any other direction; and a young lady who sat next the medium said that when the spirit-hand was disappearing under the table she felt something passing over her knee like a stick. Again, when the spirit was to play on the piano, the gas being turned down, she found that Monck had suddenly left his place, and immediately afterwards a note of the piano was struck, and Monck was found near the piano. When asked whether the spirit could not play bass or treble, he said "No, it could not be done," and the note which was repeated was always the same. During the writing of the messages on a slate, the lady who helped to hold it felt a warm hand touching her, and also the scratching of materialized finger-nails. The messages from the spirits were of the usual drivelling kind, such as, "Oh, for a lodge in some vast wilderness," and "Good-night, Philemon" (the Christian name of a man who was present). Mr. Heppleston mentioned that, when Monck first came to him at his place of business, he was rather staggered by his writing on a bit of paper "Lizzie," and then "baby," "dear," and "Clara"—these being the names of his deceased children; but, on inquiry, he found that Monck had already been to his house, and had in fact been lodged by his wife in the bedroom in which there were cards hanging up in remembrance of the lost children. When the *séance* was drawing to an end, on account, as Monck explained, of the spirit-power getting exhausted, some of those present expressed dissatisfaction, and one of them proposed that the medium should allow himself to be searched. This he refused to do, and on an attempt being made to compel him to submit by force, a scuffle ensued, which ended in the medium running off and locking himself in his bedroom, from which he escaped, with the aid of a sheet tied to the waterspout, through the window. He was afterwards caught, and the police also got hold of a good deal of his apparatus, which was used as evidence against him. Among the articles of this kind which were exhibited in court were a white kid glove, which had been skilfully designed to represent a human hand, with a piece of black elastic attached by which the fingers could be pulled down a little; "spirit-faces" painted on linen; "invisible cords" of black Japanese silk which could not be seen in the dark; a siphon-shaped tube, with a mouthpiece, for spirit-talking; little mirrors; slates with writing on them, some in duplicate; bells; a musical-box, and some clockwork machinery for doing raps.

It does not appear that the way in which Monck did his tricks was actually seen; but the apparatus sufficiently shows the means employed. Moreover, Mr. Lodge, the principal witness for the prosecution, who had started the idea of searching Monck, stated positively that the latter subsequently made a confession of guilt to him, going on his knees to beg mercy, and promising to disclose his secrets if the incriminating articles were given back to him. Mr. Lodge also stated that, on his remarking to Monck, "This must be a dreadful life for you, to be wondering every day whether you will be found out," Monck replied, "It is, indeed; it's hell upon earth"; and added that mediums were sometimes forced into tricks in order to please the Spiritualists, who grumbled if the spirits did not come. For good reasons, no doubt, the counsel for the defence made no effort to shake this part of the evidence, and never referred to it in his address. The main plea put forward for the prisoner was that the mysterious manifestations which had been exhibited were inexplicable, and that no distinct and absolute proof had been given to show how they were produced; and consequently, if the prisoner were convicted, it would be on mere conjecture. This of course leaves entirely out of account the important testimony of Lodge as to Monck's confession, the truth

of which there is no reason to doubt, especially as it was practically admitted by the significant absence of any answer on the part of the defence. But, even apart from this, the other evidence, though only circumstantial, is, under the circumstances of the case, tolerably conclusive. Whether the particular acts charged against Monck are really within the scope of the Vagrant Act is a question which in this, as in the Slade case, remains to be decided by a higher Court; but it is difficult to see how the magistrates could, with such testimony before them, do otherwise than come to the decision which they pronounced, and which has given the prisoner reason, as he says, to "rejoice that he is the first person in England accounted worthy to suffer for these glorious truths of Spiritualism." At the moment, perhaps, he forgot his rival Slade, who is surely entitled to his share of glory. There is now a third medium under trial at the Thames Police Court; and it is to be hoped that the list of martyrs will be extended until barefaced imposture of the kind alleged is shown to be a dangerous trade.

It will be seen that Monck, if he is, as the magistrates have decided, a rogue and impostor, is a very poor specimen of his class, and his counsel might certainly have pleaded with much force that the devices attributed to him were wanting in the essential element of subtlety, for anything more simple and commonplace can hardly be imagined. It has been said that it is foolish and undignified to waste time in showing up such trumpery delusions, and that it would be much better to let them alone. But there seems to be no doubt that even such clumsy performances as those of Monck have had a certain amount of success in the North and South of England, and that they have been profitable to the medium, who has thus been enabled to make a living; and it is obvious that encouragement is thus afforded to others to do the same. The other day the *Spectator*, in a characteristic article, observed that the way to kill "an occult science is not to drive its practitioners to do their work in secret places, but to encourage them to practise in Piccadilly." Such a phrase as "occult science" is of course an absurd contradiction in terms, since real science, being something positively known and capable of decisive proof, cannot be occult; but it brings out very clearly the confusion of mind which prevails in certain quarters on this subject. Spiritualist experts have never yet submitted to the necessary conditions of scientific investigation, nor have the results of their experiments ever attained that certainty which is the essence of science. It is perfectly true that there may be a great many more things in heaven and earth than are dreamt of in our philosophy, but no one wishes to interfere with inquiries in this direction, however silly or extravagant they may be. Everybody is perfectly free to find out whatever he can, or to investigate, whether he discovers anything or not; and these prosecutions which put Spiritualist operators on a level with fortune-tellers and other common cheats do not in the least curtail the liberty of any kind of honest investigation. What they are directed against is not anything in the nature of a philosophy or belief, but simply fraud—that is to say, passing off things which are done by sleight of hand and secret mechanical devices as having been produced by supernatural forces. If a milkman sells water instead of milk, if any one passes off a brass sovereign as a gold one, or otherwise cheats by selling a false article, he is liable to the penalties which society imposes for its protection; and the question is, why an immunity from this wholesome and necessary rule should be allowed to a particular class of cheats and impostors. Neither Slade nor Monck has been sentenced to imprisonment for being a Spiritualist, but merely for being an impostor and cheat; and it is certainly difficult to see why imposture and cheating in such a case should be allowed facilities which are denied to dishonesty in other forms. This point, which is obviously the essence of the whole question, is, however, set aside by those who apparently wish to see fair play for every kind of roguery in the name of Spiritualism, or Psychic Phenomena. It must surely be the interest of honest Spiritualists, as well as of anti-Spiritualists, that inquirers should be protected against gross frauds and impostures, and it is certainly strange that it should be a grievance that the law is put in operation under such circumstances. The *Spectator* says "that no amount of ridicule will prevent a man who thinks there is something in Mr. Slade which is not in himself from going on thinking so, and no amount of treadmill will prevent Mr. Slade, whether he be what some of his visitors think him, or a conscious impostor, or a man who supplements a certain skill by acute frauds, from availing himself of that condition of the general mind." The first part of this remark is no doubt perfectly true, and no reasonable person expects that mental hallucinations will be dissipated by any such process. But it is by no means so certain that "no amount of treadmill," or imprisonment and disgrace, will deter the Slades and Moncks from carrying on the practices which have already brought them into trouble. On the contrary, it may be expected, according to ordinary human experience, to have a very good effect; and at any rate, if the principle of deterrent punishment is to be abandoned in this case, it ought logically to be given up altogether. When it is said that it is as absurd to attempt "to put down Spiritualism by *auto-da-fé* as to attempt to suppress Slade by the treadmill," the obvious commentary is that freedom of thought and belief is now perfectly established, at least in this country, and that it is not as holding any form of heretical belief, but only as cheats and swindlers, that Slade and Monck are sentenced to imprisonment.

What seems to us the main reason why the interpretation of the law which has been applied in these cases is likely to do good

is that it can hardly fail to have the effect of casting a stigma on such practices, and discrediting all who give them any countenance or support. The worst offenders are indeed the class who know or ought to know better, and whom Mr. Browning's "Sludge" has described with bitter truth:—

Yet I think
There's a more hateful form of foolery.
The social sage's, Solomon of saloons
And philosophic diner-out, the fribble
Who wants a doctrine for a chopping block
To try the edge of his faculty upon,
Prove how much common sense he'll hack and hew,
In the critical minute between soup and fish.

The truth is that this sort of humbug and imposture has hitherto been treated with a great deal too much complaisance and respect. There are, of course, fools and fanatics who will believe anything, and are not responsible for their imbecility; but it is a disgraceful thing that any person of even ordinary education and intelligence should have anything to do with such experiments as those of the Spiritualists. They are done in defiance of every condition of rational and honest investigation, and with every opportunity for fraud and deception; and if the spirits will not work on other terms, neither they nor their employers have any right to complain that they are regarded with suspicion. There can be no doubt that Spiritualism has already got into bad odour, and an attempt is being made to get it recognized as a legitimate form of investigation by giving it a new name. Of course, if what is called "Psychic Phenomena" is only the power of one mind to produce delusions in another, it may be admitted to represent an actual force in operation on humanity, though how it can be studied in a scientific way is hard to see. It is, however, for those who support the theory to show how this can be done; and it is at least certain that nothing is proved by "manifestations" which are credulously taken for what they appear to be without any opportunity of examining them in a thorough way—that is, by handling and closely examining the spirit hands, bells, and other articles exhibited. It is argued that it may be quite right that ignorant, stupid people among the lower classes should be protected in their helplessness against fortune-tellers and such impostors, because they are not "free agents"; but that people of a higher social grade who are victimized by mediums, being presumably people of education and cultivation, require no protection. The truth is that neither education nor cultivation is an absolute security against irrational delusion. As a matter of fact, the great body of the dupes of the Slades and Moncks are indifferently educated, and of a low and morbid mental organization, which is further debased by the course of training to which they are subjected. It is evident indeed that the whole system of the Spiritualists in dealing with evidence and arriving at conclusions is calculated to confuse and break down the reasoning faculties, and generally to weaken the intellect. In no affair of serious practical life would any rational person accept appearances and impressions as facts without getting to the bottom of them, and making sure of their substantiality; and the habit of judging in violation of all rules of evidence and logic must necessarily give a twist to the mind and its way of looking at things, and even affect its moral tone. Moreover, this state of mind, which is largely developed in Spiritualist circles, is apt to be turned to all sorts of evil purposes by designing adventurers, who are naturally tempted by the opportunities which the general imbecility around them puts in their way. There is nothing which people who do not feel sure that they are very strong-minded should be so careful to keep away from as Spiritualist speculations, for it is a case of easy descent to depths of perplexity and delusion from which the return is difficult; and those who have really sufficient intellectual robustness to resist these deteriorating influences should avoid making them attractive to others by giving them any countenance or encouragement. It is certain that physiological science will never be advanced by or in association with professional mediums. On the whole, then, though we are by no means in favour of persecution in regard to matters of belief and opinion, it seems to us that good will be done in the case of Spiritualist quacks by calling things by their right names, and giving fair warning of the bad company into which those who may be drawn that way will be likely to find themselves.

THE MATCH-TAX MONOPOLY IN FRANCE.

THE defeat of the French Government last week on the Match-tax Bill recalls attention to the strangest and most objectionable of all the financial devices resorted to by the National Assembly in the dire need of money in which it found itself in consequence of the disasters of the war against Germany. The services rendered to France by M. Thiers, in paying off the indemnity, liberating the territory, restoring credit, re-establishing order, and reorganizing the army, are so inestimable that his economical errors weigh but as feathers in the balance. Yet it is not to be forgotten that in economical matters his opinions were those of half a century ago; and he chose as his first Finance Minister one who was in accord with his Protectionist tendencies. To M. Pouyer-Quertier, we believe, belongs the credit of inventing the match monopoly; at any rate it was he who officially proposed it. In common justice we must not leave out of sight the difficulties and perplexities in which M. Thiers and his Finance Minister found themselves at the time. Even under the Empire

the Budget of France was the heaviest in the world, and, after our own, its debt was also the greatest. But a few months of war had suddenly almost doubled that debt, and added very nearly one-half to the expenditure. When it was necessary to increase all at once by thirty or five-and-thirty millions sterling the largest revenue ever raised in France, it was inevitable that the Finance Minister should be embarrassed. That he should lay taxes on every conceivable article, and oppressively raise taxes previously imposed, was almost a matter of course. In the great war against revolutionary France Mr. Pitt and his successors were obliged to do so, and so was Mr. Chase in the War of Secession. We have no right, therefore, to blame French financiers because we find industry overburdened, and the well-being of the people lowered by oppressive taxation. But what we have a right to be surprised at is that the Government revived one of the most detestable institutions of the old régime, and that in doing so it was supported by the National Assembly. The farmer of the taxes, wherever and under whatever guise he is found, has always been regarded by the taxpayer as a public enemy. We need only refer to the Publicanus of ancient Rome, the tithe proctor of other days in Ireland, and the farmer of the taxes in contemporary Turkey. Under the old régime in France, the *fermier-général* was an object of quite as bitter hatred as any of these. "They (the *fermiers-généraux*)," writes Bois-Guilbert, the predecessor of Adam Smith, "cause more ravages than hostile armies sent out to lay everything desolate, and for so important a service these gentry amass princely fortunes." "There is a universal complaint," writes Vauban, "of the frauds and faithlessness with which the farmers of the 'aides' perform their office"; and, in not less emphatic language, the great Sully called these functionaries the worst enemies of the State. With memories such as these clinging to tax-farming, it is astonishing that it should have entered into the mind of any French Minister to propose the revival of the institution. Yet it was done, and the proposal was sanctioned by the National Assembly. The idea of the tax was perhaps originally suggested by Mr. Lowe's notorious blunder; but in France the difficulties in the way of collecting a simple tax upon matches were recognized, or, at any rate, believed to be insuperable. It was decided, therefore, that the manufacture of matches should be made a monopoly. Had the Régie system, as it exists in the case of tobacco, been adopted, the strongest objections to the proposal would have been obviated. Economically, indeed, there is plenty to be said against the Régie; still it is an existing system which not only works, but arouses no violent opposition. It was decided, however, not to apply that system to the match manufacture, but to revive in all its nakedness the old system of farming. Accordingly, it was resolved to buy out all the manufacturers of matches in France, and to let to a single great Company the sole right of making and selling that indispensable article of household economy. Strange to say, the scheme commended itself highly to French capitalists. A powerful Company was readily formed, comprising some of the most respected names in Parisian finance, and in October 1872 a convention was concluded between it and the Government by which it secured the match monopoly for twenty years. Briefly, the terms were that the State should give the Company the monopoly for twenty years, and should also provide it with all necessary factories, ready furnished; in return, the Company was to pay a fixed rent of 640,000*l.* per annum. If the consumption exceeded forty milliards in the year, the Company was to pay an additional sum at the rate of six centimes per hundred of matches on the excess. And, further, it was to pay a special rent for exported matches. Thus, for a revenue not exceeding fourpence-halfpenny per head of the population, the principles of every Constitution that France has given herself since 1789 were violated, and at the same time a system was set up contrary to the maxims, not of political economy only, but of common sense.

Meanwhile, it was necessary to buy out existing interests. The Government had no means of determining what those interests were worth, and was consequently obliged to trust to the statements of those with whom it was treating. But the manufacturers had evidently the strongest inducement to keep back information regarding losses, to make as light as possible of necessary outlay, and to magnify net profits. They were probably not more scrupulous in these respects than persons compulsorily expropriated usually are when dealing with a Government. In the event they were paid 1,600,000*l.*, and then, at last, the ground was clear for the monopoly. But now the Company began to awaken to the fact that it had embarked upon a very rash enterprise. In the early days of its concession its shares had gone up to a high premium, but after a while they fell heavily. Moreover, there were some awkward questions to be settled. What, for instance, was to be done with the existing stock of matches? Were they to be bought up by the Government, or by the Company, or to be allowed to be sold to the public by those in whose hands they were? The latter solution was adopted. But clearly it diminished the value of the Company's concession, and a mitigation of terms was consequently demanded. Again, the Company required to be furnished with thirteen factories in designated situations, and the Government was prepared with no more than eleven. A compromise then was agreed upon. The additional rent on matches above the forty milliards and on those exported was renounced, and the State paid 28,000*l.* as compensation for not furnishing the two extra factories. At last the Company was free to enforce its monopoly, from

the first day of 1875. No sooner, however, did it attempt to do so than new difficulties arose. The stock of matches in the hands of the trade was found to exceed all expectation, and the Company discovered that there was no demand for those of its own manufacture. It came accordingly to the Government with a complaint that an extraordinary contraband trade was going on. The Government hastened to enforce its part of the contract, but still the sale of the Company's matches languished. It is only fair to bear in mind the position in which the Government found itself. With a debt that pressed heavily even on the abundant resources of France, and an expenditure to which there seemed no limit, it had laid out a very large sum in buying out the old manufacturers, it had thrown the entire trade out of gear, and had caused worry and inconvenience to every family in France; yet it saw the monopolist Company in danger of bankruptcy, and itself about to lose the income for which it had done so much. It is only fair, we say, to bear these facts in mind. But they merely explain, without in any way justifying, the step that was taken, which was to give the servants of the Company the right of search. Every reader must remember the indignation that used to be excited by the domiciliary visits of the Imperial police; yet, objectionable as is the system, the right of search in the hands of Government officials might be more or less tolerated. But to delegate such a right to the agents of a trading Company was to go back to the worst practices of the old order of things. And it was sure, moreover, to excite an agitation fatal to the Company.

As might have been expected, the Company used its powers with rigour; and, as a necessary consequence, it aroused a storm of indignation. The power it had received was to search, not places of business only, but private houses also. Soon there arose complaints that the Company's agents forced their way into private houses at all hours of the day and night, that they ransacked cupboards, boxes, and every nook and crevice where a few matches might be concealed, that they got up malicious prosecutions, and exacted hush-money. How far these complaints were well founded we have no means of knowing. But statistics prove that these domiciliary visits were numerous enough to drive a population to frenzy. The power of search has been exercised only since the beginning of 1875, and on the 15th of May of the present year the service organized to enforce it extended to no more than fourteen departments; yet in that space of time, little more than sixteen months, the searches instituted numbered 6,270. Indeed in the first fortnight of last May they reached 696, or just fifty a day, and this in less than one-sixth of the area of France. Even if we assume that the agents of the Company were uniformly discreet, forbearing, and courteous, it is wonderful that such an intrusion into what every people holds most sacred did not provoke disturbances. As it was, the Government felt compelled last summer to propose the transference of the power of search to its own officers. Still the Company fails to earn the sum which it has stipulated to pay to the Treasury. It is accused of manufacturing matches so bad that they will hardly light, and of having crowned its misdeeds by illegally raising the price. It is bound by its concession not to raise the price above the rate at which matches were sold in 1869. This covenant, however, it is accused of treating as a dead letter. So dear and bad indeed are its matches, according to its critics, that the peasantry in many cases refuse to buy them, using instead a home manufacture of hemp steeped in sulphur. Whether these charges are well or ill founded, it is certain that the monopoly has proved so utter a failure that the present Finance Minister, M. Léon Say, has thought it necessary to propose that the rent of the Company should be reduced one half, or to 320,000*l.* But the Chamber of Deputies last week rejected the proposal. Clearly the Chamber acted wisely. To continue to subject every housewife who lights a fire, and every smoker who lights a pipe, to annoyance and discomfort; to continue to expose every family to the danger of domiciliary visits; to maintain a close monopoly in an article of universal consumption, for the sake of a paltry income of 320,000*l.* a year, would be a piece of stupendous folly. The vote of the Chamber, it is true, does not necessarily destroy the monopoly; but it may not improbably lead to the dissolution of the Company, which clearly cannot go on indefinitely paying more than it earns. As it is hardly likely that another Company will venture on a speculation which has ruined the present shareholders, the Government will thus probably be forced either to recur to the Régie system or to throw open the trade once more.

REVIEWS.

SECRET SOCIETIES.*

MR. FROST prefaces his work with quotations from the speeches and writings of Lord Beaconsfield and Cardinal Manning, in which opinions as to the very important part which Secret Societies have played, and are playing, in the history of Europe are expressed with great fervency and decision. Mr. Frost, although his own views as to the character and importance of secret societies are by no means in accordance with the opinions of Lord Beaconsfield and Cardinal Manning, is quite entitled to

adduce evidence that the subject he has taken in hand is one which those who depart in some measure from the ordinary English mode of regarding foreign affairs consider as one of supreme interest and worthy of attentive study. Secret societies have not played any part in purely English history during the last century; most Englishmen are inclined to laugh at them, to despise them, or to ignore their existence. But in the general history of Europe in the last century they have a place which cannot be laughed at, despised, or ignored. There is perhaps no chapter of current Continental history as to which a readable and trustworthy book in English was more wanted. Mr. Frost has, therefore, undertaken a very useful task, and has performed it in a highly satisfactory manner. He has unusual materials at his command, through his personal acquaintance with many of the leaders or members of different societies, and his old connexion with the Chartists, who, although not a secret society, were near enough to one to attract or be attracted by persons who were actually members of one of those bodies. It might be expected that he would accordingly lean too much to the side of revolutionary heroes, and be lost in the rhetoric of democratic declamation. But he escapes this danger. He writes uniformly with sense and moderation, and he is able to judge secret societies neither too harshly nor too leniently by having convinced himself of the soundness of a theory about them which is perhaps on the whole true, and which is certainly extremely convenient. This theory is, that secret societies have no existence and can have none under a good, popular, and national government. There are none in England. Only faint traces are now to be found of them in countries like Germany, Italy, and Austria, where they used to be very active; while the one country where they still flourish with irrepressible vigour is Russia, the most backward and barbarous of European nations. Mr. Frost is thus enabled at once to speak gently of the secret societies and to uphold the side of order and good government. He is also a clear and tolerably succinct writer, and shows considerable skill in overcoming the monotony necessarily besetting a work which is for the most part a record of one abortive plot after another. There are some drawbacks to his book, the chief of which is that we do not gain from its perusal any clear conception of what is the essence of a secret society, what is the criterion by which a secret society is distinguished from an organized association plotting secretly against a government. The United Irishmen are treated as a secret society; but the Chartists, who, we are told, adopted most of the rules of the United Irishmen, are said not to be a secret society. Nor does there appear to be any principle on which the proportions of space are allotted to different parts of the narrative. Sometimes long histories are given of abortive plots and their suppression; sometimes the Secret Society is only brought before us to fade away again into sudden obscurity. But this is a demerit of little real importance. It is evident that, to trace the history of secret societies being a task of much difficulty, Mr. Frost has materials of very varying quantity and value at his command. He has told us all he has been able to learn, and he has told us enough to give an adequate picture of the mode and the results of the action of secret societies in the last hundred years.

In following out his subject Mr. Frost takes his readers over a long space of time, and through most of the countries of Europe. Among secret societies he notices in Ireland the United Irishmen and the Fenians; in France, the Reformed Carbonari, the Philadelphians, the Associated Patriots, and the Families; in Germany, the Illuminati, the Tugendbund, and Young Germany; in Italy, the Carbonari and Young Italy; in Switzerland, Young Switzerland and the Communists; in Greece, the Hetairia; in Spain, the Comuneros; and in Russia the United Slavonians, the Templars, Young Poland, the Nihilists, and the Omladina. This is a long list; and it would be impossible to refer to the account Mr. Frost gives of one society after another except by an analysis of his volumes. The reader, when he has closed the work, has his head filled with names of which he never heard before, with repetitions of the same tale of ruin, misery, and general failure, and with sketches of confused purposes and wild aims. In order that the book may not slip from our memory altogether, it is necessary to fix our attention on some principal points, to pass before us some of the chief questions which it suggests, and to answer them as we best can out of the records of the different societies of which we have been reading. Perhaps the three chief questions so to be answered are, What was the original form and purpose of secret societies? What was their type in their fullest development? and What has been their success? In answering the first question we have the history of the Illuminati as our main guide. To answer the second we must principally follow the history of the Carbonari, and of the societies which grew out of that first of Italian secret societies. To answer the third we must distinguish between direct and indirect success. Of direct success the secret societies have had little to boast, and perhaps the Tugendbund and Young Italy are the only two secret societies which have seen their main object achieved and have distinctly contributed to its achievement. The indirect success of secret societies has been on a much larger scale. They themselves have failed, but the objects at which they aimed have been effected more or less completely; and in each case it is a very difficult matter to judge whether the secret societies did most to further or retard the principle or the cause they espoused.

There can be no doubt that the first secret society, that of the Illuminati, had a twofold origin. It was an offshoot of Free-

* *The Secret Societies of the European Revolution 1776-1876.* By Thomas Frost, Author of the "Life of Thomas, Lord Lyttelton." London: Tinsley Brothers. 1876.

masonry, and it was at the same time a copy and a rival of the Order of the Jesuits. The scheme of an order working for enlightenment, just as the Jesuits worked against it, was made practically possible by engrafting this order on existing Freemason lodges. The founder of the Illuminati was Dr. Adam Weishaupt, a professor of canon law in the University of Ingolstadt in Bavaria, who had been educated in a Jesuit seminary, which he quitted with a decided hostility to the system of the Jesuits. In course of time he became an enthusiast for those ideas which were fermenting in Europe, and which ultimately found their most remarkable expression in the French Revolution. The Masonic and Rosicrucian systems seemed to him mere pieces of idle pomp and foolish mystery, and he conceived, and in 1777 carried out, the idea of a society imitating their forms, but having for its object the grand aim of fitting mankind for active virtue by enlightenment. The Illuminati in their origin were not rebels or anarchists. They were persons who longed for reason, liberty, and the spread of truth. To do good, to make men happy, was the purpose to which they were devoted. But as they wished for liberty, which absolute rulers would not concede, and for the downfall of superstitions which were triumphant under clerical despotism, they had to work in secret, and to prepare the minds of men for a great change. It may be safely said that there was not one of the earlier Illuminati who would have dreamt of having anything to do with the society if he had lived under such a constitution and had seen such relations obtaining between Church and State as were to be found in England in the reign of George III. When Weishaupt had formed his scheme, he and his associates had to organize the society. To choose the right adherents—that is, adherents who share the general views of the society, and will not denounce them to the police—to give their adherents something to do, and to guide and govern them by a central authority, are the three indispensable aims of the founders of every secret society. The members of the secret society instituted by Weishaupt were sought and obtained in the Masonic lodges, and the obvious plan was adopted of telling those who joined as little as possible until their fidelity had been tested. As it was gradually found that fuller and fuller reliance could be placed on them, they were admitted to advanced stages of initiation, the ceremonies of which again provided the members of the society generally with something to do. The whole body was to be governed in blind obedience by secret directors whose authority and constitution were imitated from the Society of the Jesuits, as also was a system by which the several members of the order were bound to keep watch on each other. The Illuminati did not effect anything of a definite kind. The Bavarian police, set in motion by the Jesuits, who had suspected the existence of a secret society and obtained further information by getting three Jesuits admitted into the society as if honest adherents, discovered enough to have Weishaupt banished and the society suppressed, so far as the law could reach it. But it had travelled beyond Bavaria through the friendly agency of the Masonic lodges, and in a few years after its foundation had spread over Germany generally. It must not be supposed that its members were persons in humble life. On the contrary, they were often men in a very distinguished position, and the Duke of Saxe-Gotha is said to have been among the number. They were the friends of enlightenment, and neither thought of nor feared Jacobinism, as it never entered their heads that enlightenment could lead to the rule of a mob. Mirabeau is said to have introduced the order from Germany into France, and the Duke of Orleans and Talleyrand were enrolled among its members. But in Germany it showed diminishing vitality, partly owing to quarrels among its chief directors; and the society died away altogether when the French Revolution broke out, to absorb its zealous or terrify its more cautious members.

For a vast part of the Continent the end of the French Revolution and of the Napoleonic wars was the rule of the Holy Alliance. A system of rigid repression, holding sway over territories carved out according to the pleasure of the conquerors who assembled at Vienna, was set up in all its glory and state from Gibraltar to St. Petersburg. Two deep and burning sentiments were called into existence by this reign of despotic order. There was the aspiration for liberty, and the aspiration for national life; and just as the reign of despotism was a whole, so the opposition to it became a whole. The Holy Alliance used Austria to impose its views of government on Southern Italy, and France to perform the same task in Spain; so the most zealous and excited of its opponents invented the idea of "the Revolution"—not a revolution here or there, but a general revolt against a general tyranny. Thus the secret societies became not so much national as international, until at last Mazzini arrived at the institution of an astonishing society called "Young Europe." The first indication of this new growth in the character of secret societies is to be found in the history of the Carbonari. That society was formed in 1814 at Naples, while Murat was still on the throne, by a subordinate in the office of police named Maghella, whose object was simply to procure constitutional government. It was at once an aristocratic, a democratic, and a religious movement. Its most earnest members were men in a good social position, and it was placed under the special protection of S. Theodore. After the fall of Murat, the main object of the society was to impose a constitutional government on Ferdinand; but the movement spread through Lombardy, the Papal States, and Piedmont, and after many preliminary failures the Carbonari succeeded in 1820 in making Ferdinand accept a Constitution. The intervention of

Austria quietly suppressed the Constitution and its authors, and the efforts of the society to raise a revolt in Lombardy and Piedmont ended in total failure and in the confinement of the leaders, among whom was the well-known Silvio Pellico, in Austrian dungeons. So far the history of the Carbonari was like that of any other secret society which has ended in disaster. But what distinguishes it is, that after it came to an end it left behind it the seeds of a new development of these societies. Its scheme was carried to Spain, and then to France, and an ineffectual attempt was made in France by the association, under the new name of the Reformed Carbonari, to overthrow the Bourbon Government. Had this succeeded, the object of the leaders of the society was to use the power they possessed in France for the furtherance of a new revolution in Italy. Thus the notion of a general instead of a local revolution was formed, and under the guidance of Mazzini it became the leading idea of an affiliated system of secret societies. Against absolute Europe, with its despotic Governments, the use of the Church as an ally of despotism, and its arrangements of territory by military partitions, there rose up as an antagonist revolutionary Europe, with a belief in an ideal Republic, a hatred of priests, and a sympathy with oppressed nationalities. The leaders of the movement were equally ready to act and direct action in Poland, in Italy, or in France. The cosmopolitan rebel came into existence, and generally made his home in London, until he left our hospitable shores and wandered in disguise wherever the scent of coming trouble might carry him.

With few exceptions, the secret societies have always failed in the direct attainment of their aims. The Tugendbund certainly was a very powerful instrument in stirring up the German nation to revolt against Napoleon, and the downfall of Napoleon and the freedom of Germany from a foreign yoke was attained. So far as a secret society could contribute to such a result, the Tugendbund effected it; but it altogether failed in the other half of its programme—the establishment of constitutional government in Germany. Young Italy and the societies whose action had preceded its appearance did much for the establishment of Italian independence and unity. The rapid conquest of Sicily and Naples by Garibaldi was due to the extent to which the way had been prepared beforehand by the efforts of Mazzini and his friends; and the Piedmontese occupation of the Papal States was forced on in consequence of Cavour's perceiving that Young Italy would set up a government after its own heart there, unless Piedmont outstripped Young Italy and appropriated the discontented provinces. The form which united Italy has taken, and the Government under which it has thriven, are far different from those to which Young Italy aspired; but still its main object was that Italy should be united and free, and this has been attained, and has been attained in such a way that the result is undeniably due in part to the action of the secret societies. But when we come to the general history of modern secret societies, and, noticing their unvarying failure, ask whether they have had at the same time an indirect success, we find it very difficult to say what influence on the ultimate issue of complicated affairs the secret societies have exerted. Mr. Frost justly says that a very large part of the programme with which the Revolution started has been realized. There is constitutional government in every part of Europe except Russia. The temporal power of the Papacy has been destroyed. Italy is free and united. Germany is free and united. Hungary has had its ancient rights restored to it. All these were objects of which the secret societies dreamt, and for which in their wild passionate way they laboured, when to the rest of the world to hope for them was to be mad. But in no case has the result, although obtained, been at all obtained in the shape which the secret societies desired; in every case they have by premature action not only caused misery and death to those who have been hurried into abortive measures, but they have retarded the realization of their aims by the dread, detestation, and contempt with which their wild and foolish plots have been regarded by men who would otherwise have looked with favour on the advance of liberty and the satisfaction of legitimate aspirations. To Englishmen of the present day the whole system of the Holy Alliance is repulsive, and it is a source of high and keen pleasure to us that by fighting the Crimean war we helped to break to pieces the strength of the Holy Alliance, of its followers, and its admirers. In spite of its faults and follies, its wicked senseless plots, its schemes of assassination and wholesale murder, its sacrifice of devotees in impossible enterprises, the Revolution, or, in other words, the secret societies of the discontented of Europe, worked in the same direction. This is the most that can be said for these societies, and the chief impression awakened by reading their history is that it is to be hoped that Mr. Frost is right, and that, with the general establishment of good government, they may disappear altogether.

PARKER'S FLAVIAN AMPHITHEATRE.*

THE arrangement of Mr. Parker's Roman books baffles us more and more at each stage. It is only a few weeks back that we examined his book on the Forum Romanum and Via Sacra, which, by a second title-page at the end, was explained to be the second volume of the *Archæology of Rome*. Besides the title-page which

* *The Flavian Amphitheatre, commonly called the Colosseum at Rome; its History and Substructures compared with other Amphitheatres.* By John Henry Parker, C.B. Oxford: James Parker & Co. London: Murray. 1876.

we have copied, the present volume has also a second title-page; but it does not, as we might have expected, announce the volume on the Colosseum as "Volume III.," but as "Part VII.," of the *Archæology of Rome*. And this second title-page is followed by two Catalogues of Photographs, Part IV. and Part V., with separate pagings, which photographs are not to be found in the book, and only a few of which, to judge by their subjects, could in any way illustrate the part now before us. These things are puzzling; but we are used to be puzzled by the arrangement of Mr. Parker's successive volumes. But in the volume now before us we are puzzled with something more than arrangements; we are puzzled beyond measure with the book itself. We do not like to apply the word "craze" to Mr. Parker, but it really comes very near to it. We do not remember to have ever seen before, except in writings of the crazy order, so many passages from various writers brought together to be mistranslated and misunderstood, in order to prove, for the most part, the exact opposite of what they say. Mr. Parker begins in his very preface with showing his usual contempt for "scholars." Yet scholars, whether in the age of Lipsius or in the age of Bunsen, have had one small advantage in studying the history and antiquities of Rome—namely, that they have been able to construe the two languages in which that history was first recorded and those antiquities were first described. In our last notice we were tender on Mr. Parker's false constructions. The book on the Forum is as full of them as the book on the Colosseum; but a good many of them do not touch the main points at issue. Here, on the other hand, we have an elaborate theory which is altogether built up on misconstruings and misunderstandings of passages in ancient writers. Mr. Parker's theory is that the Flavian Amphitheatre was not, as every one has hitherto believed, begun under Vespasian, but that it contains parts of an earlier amphitheatre of Nero, and even of an earlier amphitheatre of M. Scaurus, the son-in-law of Sulla. Now, if we were on the spot along with Mr. Parker, and he were to tell us that he could show from constructive evidence that in the building of the Colosseum, as in that of many other buildings, the materials, or even some actual portions, of some earlier building were used up again, we should listen respectfully and weigh his arguments impartially. Mr. Parker would then be speaking with authority on a subject which he understands. It is perfectly possible that the fact is so. Vespasian in building his amphitheatre, just like Aurelian in building his walls, may have used up again the materials, and even parts of the actual walls, of the Golden House of Nero, or of any other building on or near the site. This is a position which we must decline either to affirm or to deny. We could not give any judgment on it either way without going over the Colosseum again with that special object in view. But when Mr. Parker goes on further to say that the Colosseum contains portions of two particular recorded buildings, and to prove this position by the evidence of Latin and Greek writers, we turn to those Latin and Greek writers to see whether they really prove what he says. We find in so doing that Mr. Parker's whole theory, his whole superstructure, rests only on a substructure of mistakes, which might have been pointed out to him if he had stooped to consult the humblest of the scholars whom he holds in such scorn.

Mr. Parker begins his preface by saying that the late excavations in the Colosseum "have thrown an entirely new light on its history." "No one," he tells us, "had any idea that there was anything below the level of the ground as it stood before the diggings began." Those diggings, he goes on to tell us, "have enabled us to ascertain that the arena was a boarded floor covered with sand." It is quite possible that "no one" among Cook's tourists "had any idea" of these things; but scholars knew about them. If Mr. Parker had turned to the great discourses of Lipsius, which he does once quote, if he had turned to Bunsen's essays in *Die Beschreibung der Stadt Rom*, which we think he never quotes, if he had even mastered the article Amphitheatrum in the *Dictionary of Antiquities*, or the account of the Colosseum in the Book on the Elephant in the *Library of Entertaining Knowledge*, he might have found out that his words "no one" must be taken in a very non-natural sense indeed. We remember an earlier controversy in which Mr. Parker used the words "most parts of the world," and, when we took those words in their literal and grammatical sense, Mr. Parker explained that it was plain that, by "most parts of the world," he meant only England and Northern France. The words "no one" must clearly be taken with some qualification of the same kind. They must be taken in some sense in which Lipsius and Bunsen and the authors of the other praiseworthy works that we have quoted do not stand for units or ones. No doubt the new diggings have been very much more thorough than the diggings of 1813. They have brought to light a great deal which the earlier diggings did not bring to light; they have answered some old questions and have started some new ones. But it is monstrous to say that "no one had any idea" that there was anything under the arena at all. Mr. Parker then goes on with a paragraph which is worth quoting at length as it sets forth his own theory and some of his arguments:—

We had all of us hitherto been taught that this enormous structure had been all built in ten years by the Flavian emperors; this is the uniform modern history, but no ancient author says so. It is only one of the so-called "Roman Traditions," which (as I am obliged to repeat continually) are nothing but the conjectures of learned men during the last three centuries, especially Panvinus and his school in the seventeenth. In the present instance it is evident that so far from having been all built in ten years, it was more than a century about from first to last; it was begun in the time of Sylla the Dictator, by his step-son Scaurus, and is described by Pliny in his "Natural History" by the name of the *insane* work of Scaurus,

who was called insane because he spent such an enormous fortune upon the work (equal to more than two millions sterling of modern money). It is true that Pliny calls it a *theatre* and not an *amphitheatre*, and this has deceived scholars, who do not perceive that the two names were used quite indifferently at that period. Pliny himself contrasts it with the great *theatre of Pompey*, built long afterwards, and when the city had increased so much, yet which only held 40,000 people, while this building would hold 80,000. There is no other site in Rome where 80,000 people could be placed to see a show excepting this and the Circus Maximus, which is never called a theatre. An inscription has been found in the *amphitheatre* itself, in which it is called *theatrum* and not *amphitheatrum*, which is still a *theatre*, though it has two round ends to it, instead of one being flat. The celebrated Greek theatre at Taormina, in Sicily, which has the most perfect *scena* that is known anywhere, is still called by the people either theatre or amphitheatre indifferently, as I was told by the local guide on the spot, in May, 1876. Either a theatre or an amphitheatre was a place of public amusement.

Now the belief that the Flavian Amphitheatre was the work of those whose name it bears does not rest on any conjecture, but— to say nothing of its name—on the distinct assertion of Suetonius, (Vespasian, 9), combined with a whole crowd of passages which upset Mr. Parker's theory. Let us first try the theatre of Scaurus. We really know not how many times Mr. Parker refers to this, how many times he describes it, how many times he misunderstands the passage of Pliny which speaks of it. Over and over again does Mr. Parker quote Pliny as applying the epithet "insane" to Scaurus or to his works. He comes back to the subject over and over again, and is kind enough to tell us—

The meaning of the word Scaurus is "club-footed," and no doubt the first member of the family had that peculiar formation of the foot; but this family was a branch of the great Gens *Emilia*, one member of that family built the Basilica *Emilia* in the Forum Romanum, and another was one of the second Triumvirate.

But, unluckily for Mr. Parker's accuracy of quotation, Pliny does not call his works "insane," and he makes it quite certain that what Scaurus built was not an amphitheatre, but a theatre. Mr. Parker is quite right when he says that scholars do not perceive that the two names were used quite indifferently at that period. He has yet to show that the word "theatrum" was used without qualification by any Latin writer to mean an amphitheatre. His only reference is to an inscription ages after the period of Scaurus or of Pliny. Besides, nothing is plainer from Pliny's description than that what Scaurus built was a theatre, and not an amphitheatre. He elaborately describes (*Nat. Hist.* xxxvi. 24, 8) the *scena*, its three stories, and the ornaments of each. Mr. Parker's comment is, "*Scena* usually means the stage for the actors to perform upon, but how could this be triple and three stories high?" Does Mr. Parker really not know the architectural meaning of the word *scena*? Has he never been at Orange? He may there see the *scena* in perfection as many stories high as he pleases. An amphitheatre, by the nature of the building, had no *scena*; a theatre had. This alone upsets Mr. Parker's theory that the theatre of Scaurus had anything to do with the Colosseum. But we must stay for a moment or two to marvel at the strangeness of Mr. Parker's construing. Pliny says that the *scena* had three hundred and sixty columns, and that this was done "in ea civitate quæ sex Hymettias non tulerat sine probo civis amplissimi." The allusion is to L. Crassus, who had given offence by the use of columns from Hymettos. Mr. Parker translates, "there were three hundred and sixty columns in that building (the theatre of Scaurus) of which six were brought from Hymettus, not without reproach at the sumptuousness of a citizen." This at least is Mr. Parker's version at page 2. By the time he had reached page 57 he had thought better of it, for there he gives another translation which comes much nearer to the meaning. By that time he had found out that the "amplissimus civis" was not Scaurus, but Crassus. But why then did he leave the first and wrong translation standing? So Pliny remarks that this theatre, though only a temporary building, was the greatest of human works, even of those which were meant to last for ever ("opus maximum omnium quæ unquam fuerit humana manu facta, non temporaria mora, verum etiam æternitatis destinatione"). Mr. Parker's astonishing comment runs thus:—

The meaning of this appears to be that the upper part was temporary, and was removed shortly afterwards, as is related in another place; but the substructures were permanent, or eternal.

We need hardly say that by the *cavea* Pliny means the seats of the theatre, a common use of the word, and that it has nothing to do with "the hollow space under the arena, with the dens for the wild beasts," though of course the word *cavea* is also applied to their cages.

So much for the theatre of Scaurus, which Mr. Parker so vainly strives to identify with the Colosseum. He is not more lucky with the amphitheatre of Nero, which he also identifies with it. The amphitheatre of Nero was of wood and in the Campus Martius; therefore it was not of brick and on the site of the Colosseum. So expressly says Suetonius (Nero, 12), who calls it "*amphitheatrum ligneum in regione Martii Campi, intra anni spatium fabricatum.*" Tacitus also refers to it (*Ann.* xiii. 31). In the year of Nero's second consulship nothing, he says, remarkable happened, "*Nisi cui libeat, laudandis fundamentis et trabibus, quis molem amphitheatri apud Campum Martii Cæsar extruxerat, volumina implere.*" Mr. Parker's comment on this is more wonderful than all:—

Some persons interpret a passage in the *Annals* of Tacitus to mean, that the amphitheatre of Nero was in the Campus Martius, but this is only a wrong interpretation of the passage; he is speaking of the great wooden amphitheatre which Julius Cæsar built there, and which was repaired and restored to use in the second consulate of Nero (A.D. 56). He mentions foundations and beams only, and especially says it was of little importance. The time of Nero was a great building era in Rome, and he no doubt repaired all the public buildings that required it.

Lipsius and all scholars after him appeared in the preface as "no one." They have now at least crept into existence and appear as "some persons." But it would really seem that Mr. Parker fancies that by "Cæsar" Tacitus meant not the living Nero, but Divus Julius. Indeed Mr. Parker seems a little puzzled as to the proper way of describing Nero. In p. 23 we are a little startled by reading in Mr. Parker's text about "the amphitheatre of the Prince Nero." The passage of Pliny referred to has, not very wonderfully, "amphitheatrum principis Neronis." He is speaking of the awning which covered it. Mr. Parker comes back to this again in p. 37:—

It has been shewn that an awning in the amphitheatre of Nero is described by Pliny, writing at the time, during the life and reign of Nero, as he uses the expression *principis Neronis*, which he could hardly have used after his death. No other site but this can be found for such a large building as an amphitheatre, and this is close to the Golden House of Nero. In any case athletes or wrestlers, and *naumachia* or naval fights, are part of the tradition of many Roman amphitheatres, and there are sufficient remains of the substructures in many places to prove that this tradition is well founded. The *corridora* of the Flavian Emperors, though splendid additions to this great theatre, were not necessary for the performance of those pantomimes. It has also been shewn that the old tufa walls must be earlier than the time of Nero, and are probably of the time of Sylla.

Who doubts that Nero's amphitheatre in the Campus Martius may have had an awning? Why should not Pliny speak of "princeps Nero"—he at least was not "Divus"—after his death? Can athletes, wrestlers, and naval fights be called "pantomimes"? The rest is beyond us.

This is perhaps enough to show that Mr. Parker's theory which identifies the Flavian Amphitheatre with the theatre of Scæurus and with the amphitheatre of Nero is directly in the teeth of the clearest evidence. But the Colosseum and the other amphitheatres form so important a subject, and Mr. Parker's treatment of them throughout is so singular, that we must say something more on the matter another time.

LEE'S GLOSSARY OF LITURGICAL AND ECCLESIASTICAL TERMS.*

THE first impression made on the mind by a new book is necessarily, however unconsciously and slightly, produced by its material form. The binder and the publisher marshal the way into the presence, august or otherwise, as the case may be, of the author. To these chamberlains of the literary court we must offer, in the present instance, a deserved tribute of thanks. The Glossary is, as a work of reference ought to be, firmly and substantially, though not expensively, bound; it opens well, and its type has an ample margin. In all these respects it presents a striking contrast to another ecclesiastical work of far greater importance—the Annotated Book of Common Prayer—of which the seventh edition has recently been published by Messrs. Rivington, and whose flimsy binding, weak back, and shabby narrowness of margin are alike unworthy of the contents of the volume and of the eminence of its publishers. This is, unfortunately, no solitary instance of a bad and growing practice in bringing out books of reference, which Mr. Quaritch and his binders, Messrs. Wyman, have had the good sense to avoid. On reaching at length the presence of the author of the Glossary, there arises a difficulty analogous to that of Queen Elizabeth in the presence of the Archbishop's wife. We are perplexed in the matter of his rightful style and designation. He is, as his title-page informs us, D.C.L. and F.S.A. By the latter of these distinctions no help whatever is afforded. The former might, at a first view, appear a little more hopeful; but what precise amount of worship may be due to an "Hon. D.C.L. of the University of Salamanca" we must frankly confess that we do not know. The corresponding dignity in the University of Oxford certainly does not confer upon its holder the ordinary title of "Doctor." With Queen Elizabeth, "Mr. we are loth to call" him; especially since in academical glossaries the abbreviation represents a degree even superior to "Ds." or Dominus, while our author, as an Oxford man, has followed faithfully in the steps of a well-known predecessor in an elder generation who, as his autobiography relates, "was not made for a Master of Arts." To an inner circle of admiring disciples, we know, such secular considerations are immaterial. But an outside criticism like our own may not presume to adopt, with reference to the author of the Glossary, the tone of familiar though reverential affection implied in the title of "Father," and we must endeavour to escape from the difficulty in the best way we can. The most obvious way is to pass from the writer directly to his work; and that this is an outspoken, fearless, and uncompromising manifesto on behalf of an active ecclesiastical party, issued by one of its most aggressive representatives, will be taken for granted by every one to whom the author's name is known. Whether or not the *Record* will consider it necessary to rend its garments, or the *Rock* to call down fire from Lord Penzance to consume Mr. Quaritch's entire stock-in-trade by reason of the appearance of this volume, those organs of religious opinion must decide for themselves. The book is dedicated to the Bishop of Winchester, who appears to have taken over the liabilities of his predecessor in the see with respect to it. Bishop Wilberforce had "accepted the dedication"; but, it is added with commendable honesty, neither he nor his successor ever

"read the book or knew anything of its contents." Perhaps the author was not very desirous that they should. The work, as he tells us—and as we might possibly have conjectured from internal evidence, even without so candid an assurance—"is not intended for the learned, but for the unlearned," on the principle perhaps of "sweets to the sweet." We should be sorry to suggest that "Indocta indoctis" might be a not altogether inappropriate motto for the Glossary, which, after all, we can honestly affirm to be a very useful kind of book in its way. It really contains a great deal of miscellaneous information of an odd kind which is worth possessing; it explains a large number of out-of-the-way ecclesiastical terms, any one of which the ordinary reader may chance to stumble upon, and to be thereby greatly mystified; while in many instances it supplies the true meaning of words in popular use, where the popular use is either ignorant or blundering. As an illustration under the last head may be quoted a group of names of wild flowers on pp. 178-9, all bearing, like the lovely *Cardamine pratensis*, the prefix of "lady's" to their English name, and all evidencing the loving reverence which once dedicated to the Blessed Virgin the brightest and most beautiful adornments of English rural life. One omission in these pages deserves a passing remark. If the author had lived in a hop-growing country, he would not have forgotten the beautiful and useful, if somewhat inodorous, ladybird—an insect whose modern name is probably the euphemistic form of "lady-bug," but whose value in destroying the aphids sufficiently accounts for its ancient dedication.

The Bishop of Winchester might be pardoned if he were to take some exception to an explanation, a few pages subsequent to these botanical details, in which he would read as follows:—"Queen of Heaven. A Scriptural term to designate Mary, the Mother of God (Psalm xlv. 10)." There is no doubt that "Queen of Heaven" is a "Scriptural term." The Septuagint and the Vulgate agree with the Authorized Version on the point. There is also no doubt that the reference to "the Queen" in the Forty-fifth Psalm has been applied by some commentators to the Blessed Virgin. But the "Scriptural term" happens to be found, not in the Psalm, but in the Book of the Prophet Jeremiah, and in connexion with some not very orthodox practices of "burning incense" and "making cakes" in honour of the "Queen of Heaven" there mentioned. Perhaps, however, the "Hon. D.C.L. of the University of Salamanca" shares on this subject the views of Mr. Phœbus, in *Lothair*. But then Mr. Phœbus was not invited to meet the Bishop at Muriel, and did not dedicate to him a treatise on the worship in the laurel-groves of antiquity.

Sometimes the Glossary seems for a while to come down from the heights of "Liturgical and Ecclesiastical" terminology to the language of ordinary life, and to offer an interpretation of terms which are of familiar use in the outside world. But the illusion is only momentary. "Bankers," it turns out, have nothing to do with cashing cheques; they are "coverings for ecclesiastical faldstools." Passing from the town to the gown, the Glossary certainly begins to condescend somewhat more to ordinary understandings; and "matriculation" is, we find, "the act of enrolling the name of a person on the list of the names of members of a university, college, or hall." We may have our doubts as to the "college or hall," but probably the words are inserted, as lawyers say, "for excess of caution." On the whole, however, the definition is fairly correct, and we are therefore somewhat taken aback when, on referring to the *terminus ad quem* of the undergraduate course, we learn that "degree" means "the steps of an altar," and nothing else. It might have seemed probable that a "degree" is one step to an altar or elsewhere. How a degree can represent "steps" we are hopelessly at a loss to guess, although the steps of an altar may perhaps be reached without a "degree." The Glossary unhappily throws no light on the ordinary designations of Graduates in Arts. "Bachelor," as a term, is totally ignored; and though a whole column of "Masters" exhibits a "Master of the Ceremonies" (not at Bath or Cheltenham) and the "Master of the Temple," the "Master of Arts" is only conspicuous by his absence. There is indeed one Doctor, but he is "a cleric skilled in theology or the laws of the Church." The Church, it would seem, does not take cognizance of a mere Doctor of Civil Law, honorary or other. Generally, too, the Church, or rather the Glossary which professes to explain her "Liturgical and Ecclesiastical terms," would appear to be somewhat capricious in the selection of subjects for recognition or rejection. The name of Protestant, for example, is altogether excluded, and its various denominations of Lutheran, Calvinist, Arminian, and Huguenot fare no better. At home, the Dissenters fail to gain admission, even under the unpleasant designation of Schismatics; Presbyterians in Scotland, Independents and Baptists in England, being alike left out. It might be supposed perhaps that all these denominations or sectaries, at home or abroad, were sufficiently dealt with under the general name of the "Heretic;" who is curiously enough defined as "one who, having chosen for himself in matters of revealed religion, absolutely persists in remaining in error"—a definition which is charitable at least, if a little unhistorical. But this supposition fails to satisfy the conditions of the Glossary, which very kindly admits into its pages the Wesleyan body, both under its specific title and under the more general name of Methodists, "a sect of Christians founded by the Rev. John Wesley, an Anglican priest." The value of this concession must be modified by the consideration that it is shared with Socinians, Unitarians, Rationalists, and Universalists; while, as the two last-named terms, in spite of their hybrid etymology, are allowed to pass as of unquestionable

* *A Glossary of Liturgical and Ecclesiastical Terms.* Compiled and arranged by the Rev. Frederick George Lee, D.C.L., F.S.A., Vicar of All Saints', Lambeth. London: Bernard Quaritch. 1877.

mintage, it is hard to say why "Romanist," which has only one poor little letter to apologize for, is "a vulgar word, used chiefly by the uneducated, to designate a member of the ancient and venerable Church of Rome." This recognition of the Methodist communities as of "Liturgical" or "Ecclesiastical" rank—we do not precisely know which—is especially perplexing, because we had discovered, as we thought, the principle upon which "Protestants" and "Dissenters" were refused admission to the Glossary, in company with tallow candles. These humble vehicles of light, although not unknown to "the inventories" of mediæval bishops, are "vulgar," and "used chiefly by the uneducated"; while a "Liturgical or Ecclesiastical" "Candle" is of a much more refined origin and nature. This is "a long cylindrical body of wax, either in its natural colour or bleached, used for the purposes of giving light." "The most fitting mode of lighting a church is by wax tapers"; we suppose where the church is happily exempt from draughts. A "Wax Candle," we are further informed, is "a candle made of wax. See Taper." On "seeing Taper," we find it to be "a wax candle, so called because of its shape; i.e. because it tapers. See *Altar-Taper*." Again we turn to the earlier pages of the Glossary, to learn the mystery of these long cylindrical bodies of wax which are called tapers because they are not cylindrical, and which do not seem to be provided with a wick from one end of the book to the other. Dr. Johnson in his day imagined that the adjective and the verb "taper" originated in the shape of the candle so called; but then his "Candle" is a merely secular light, and possesses "a wick of flax or cotton."

In future editions of this work a considerable amount of revision may be expected. Its contents have been in process of collection for more than twenty years, and in editing a mass of memoranda for the first time a great deal of repetition, some instances of obvious omission and others of odd insertion, together with a certain absence of exact classification, may have been almost unavoidable. It is not easy to discover why the "Ramadan" should find a place in the Glossary which is refused to "Whitsunday"; the last-named omission having, as may be observed in passing, attracted our notice in consequence of a desire to ascertain which side the author would take in the minute philological controversy now current between the supporters of the forms "Whitsunday" and "Whitsun-Day." Under the heading of "Pentecost," however, it appears that he adopts the former or old-fashioned style, in opposition to the editors of the *Oxford Calendar* and the *Churchman's Almanack*, who have either followed or invented the new light on the subject. It is not, again, very clear why a "vat," which is "a cistern or vessel"—we might have described it as less nearly like a "cistern" than a "tub"—should be included among "Liturgical and Ecclesiastical terms," even though it be "a term frequently found in the inventories of religious houses"; where, apparently, we should search in vain for a "bath." Nor do we quite understand why the "goat" is recognized, but not the "sheep"; or why the number of acres supposed to have been "in the feudal ages" reckoned to an "oxgang" should be recorded, when the mystery of "hides" and "virgates," so perplexing to "the unlearned" in ecclesiastical valors, is left in its original obscurity. Many years ago we remember to have met with a work on "Symbology"; but it was written by a local Dissenting minister, who was supposed to be rather hazy in his Greek. On what authority this extraordinary compound has been ascertained to mean "the art" (as distinct from "theology," which is "a science," and "neology," which pretends to be one) "of expressing by symbols," or by what process of such "art" one syllable is made to supply the place of two, no information is afforded. The "Quatuor Tempora," the four Ember Seasons, are represented by "a Greek term," which is said to be *réurops*; a very peculiar "Greek term" to say the least of it; of which it might be useful to know either the origin or the singular nominative. "Tarquin," perhaps, may be "a name whereby the Jews call the Chaldee paraphrases of the Old Testament," which "are eight in number"; but as Christians usually call these the eight "Targums," their error should have been more clearly exposed than by the mere exhibition of the true form of the word.

It remains only to be added that the illustrations in the volume, which are numerous, and in many instances from the pencil of the author, are clearly and carefully drawn, and well engraved; and also that the ecclesiastical terms used in the Eastern Church have been collected and compared with the corresponding terms of the Western. On this part, however, of the author's labours equal pains have not been bestowed. No definite system is apparent upon which the printing of the Greek terms has been regulated, and the use in some words of the Greek character and in others of the Roman is confusing. Many errors in the Greek type have escaped the notice of the reviser, and some of these are certainly not chargeable to the negligence of the printer. With the theological views expressed throughout by the Vicar of All Saints, Lambeth, we are not concerned. His ecclesiastical position as an English clergyman is known to be, as this volume would of itself show, one which would be very mildly described as "extreme." The literary character of his present work is that of which alone we profess to speak; and, however imperfect and at times almost slovenly its execution may be, it may be fairly pronounced to be useful as a book of reference on subjects of increasing interest, and to supply in a compendious way information which is otherwise not easily accessible.

BARKLEY'S FIVE YEARS IN BULGARIA.*

THIS book is a good illustration of the law that "habent sua fata libelli." If it had appeared a few years ago it would in all probability have attracted but little attention, intrinsically good as it is. But recent events have called public attention to Bulgaria, and therefore Mr. Barkley is likely to obtain a wide hearing. And he deserves it. For his book belongs to the highly respectable class of works written by persons who, though not professional authors, have a good deal to say, and say it well, and in a straightforward manner. It smells neither of the lamp nor of the reading-room. It is an honest and very readable transcript of the writer's experiences and impressions during a five years' stay as a railway maker "between the Danube and the Black Sea." There is no erudition in it, beyond a passing reference to Ovid's supposed friend, "Mr. Tomi." No light is shed by it on the vexed question whether Mr. Vercovitch did or did not invent the astounding revelations he has put forth, under the title of the "Slave Vedas," with reference to the poet Orpheus and the god Kolyada. Nor indeed can anything be learnt from it respecting the races which inhabit the lands between the Danube and the Black Sea, so far as their history, ethnography, and speech are concerned. But a good deal of really trustworthy information is conveyed by it respecting their manners and customs, their value or worthlessness as workmen, and other minor characteristics. Of the country also a fair idea may be formed from its pages, especially with regard to its soil, game, diseases, and insect life. Finally, a great deal is said in it which is extremely interesting about our nomadic countrymen, the railway sub-contractors, the navvies, the engine-drivers, and the rest of the British army of labour which the construction of a railway or other engineering work scatters across the face of so many a far-off land. And the whole is described in a bright, cheerful, and genial manner which is much more attractive than the laboured style of many a practised man of letters.

The most interesting, just now, among the races he describes are the Bulgars. With them he became intimately acquainted at an early stage of his residence; from the night, indeed, which he passed in "a poverty-stricken Bulgar village," and in a house which could boast of but one bed. "I thought it best to make no bones about it," he says, "so I stretched myself out in the middle of the bed with the husband and boys on one side of me, and the wife and girls on the other, and was soon fast asleep. After this can I ever feel but kindly towards a Bulgar? What English pater-familias would do as much for an entire stranger?" Among the mass of workmen employed on the railway, "thirty-two different languages and dialects" were current, though most of the men spoke Turkish more or less. The best and most intelligent of these workmen "were the Bulgars, and with proper education and good example they were capable of doing anything"; capable, Mr. Barkley thinks, of converting Bulgaria, in the course of time, "into one of the finest and most prosperous countries in Eastern Europe." So fast did they improve under his care that after a while "they filled all the places of skilled workmen, and it is wonderful to think how they excelled, when one bears in mind how few had been their advantages." The Turks, on the other hand, "are never really good workmen, owing to their utter inability to stick long to one thing." Still there are many good points about the village Turk, provided he has not been spoiled by a varnish of Western civilization. "He will struggle on long after hope is past, and will actually die of hunger and hardship without a murmur. If led by those he can trust (which is rarely the case), he will fight splendidly, and he never questions an order, even if he sees death staring him in the face." He is "far the most honest of any of the various people of Turkey"; he keeps his word, he is faithful to his master, kind to his women, hospitable to strangers, and "never wantonly cruel to an animal." But as to his brother of the town—the Government official—he is the incarnation of all the vices of the West, without having one of its virtues.

Of the Albanian Christians we read a favourable account, at least of those among them who are artisans. Year after year the same men came to work as stonemasons, and they never caused any trouble or disturbance. They always submit to the Turk; and are "the most patient, cheerful set of fellows in Europe." The finest men Mr. Barkley saw were the members of a Cossack colony, who were supposed to have left Russia on account of the conscription. The shortest of their number was six feet high, and "they were all splendidly proportioned, and looked like a race of giants," very fair, "with immensely long and thick moustachios." They were all fishermen, and fed upon fish. Unfortunately their women, though large and active, were not as good-looking as the men. Of the Tartar immigrants from Russia also a very favourable account is given. But the description is sad indeed of the sufferings they underwent when they first arrived in Turkey. No preparations had been made to receive them, and after a rough voyage and the horrors of sea-sickness, they were turned loose on shore, and left to shift for themselves. Hunger and thirst reduced their strength, fever and small-pox swept them off by hundreds. Hastily buried in shallow graves, they were discovered by a neighbouring tribe of pigs, which "dragged out the bodies, tore them to pieces, and gorged themselves with their loathsome feast." Having soon become "grossly fat," these pigs were "shipped off for Hungary and Aus-

* Between the Danube and Black Sea; or, Five Years in Bulgaria. By Henry C. Barkley, Civil Engineer. London: John Murray. 1876.

tria, where no doubt they were in turn eaten by man." Since that time Mr. Barkley has shared the opinion of the Turk that "the pig is an unclean beast, and quite unfit for human food."

The country through which Mr. Barkley drove his railway is described as wonderfully rich in many ways. Not only is it extremely fertile, but it abounds in game. When the ducks and geese were scared from a lake by a pistol-shot, "the rising of the birds looked as if a lid had been taken off the water." Some of the valleys "literally swarmed" with partridges; and on the plain, during snow-storms, might be seen flocks of three or four hundred bustards. Some day, perhaps, the village of Allicapou, half-way between Kustendjie and Tchernavoda, may rival Carlsbad or Spa. For its water, though tasting "exactly like any other good water," possesses a wonderful virtue, seeing that "He who drinks of it nourishes his brain," and from that day becomes one of the wise ones of the earth." Let us hope that this is trustworthy information. But the natives are somewhat credulous, it seems. They would have it that steam-engines owed their strength to an imprisoned devil, to allay whose thirst cold water was poured in from time to time. Often has Mr. Barkley seen a man strip off his garments and scour them "because a drop of water from a passing locomotive had fallen on them, which he believed to have been produced by the devil spitting." A belief also prevailed among them in a "God's Buffalo," sent to redress the wrongs of the poor. The creature was discovered at the rising of the new moon, "standing with his forefeet planted on the top of one mountain, and his hind legs on the top of another, and spanning miles of valley with his huge body." Crowds came to see him, and he informed them that he must be supplied with unlimited milk. Whereupon the price of milk rose in all the country round. Eventually Mr. Barkley was informed, after a band of wise men had written down this curious monster's teaching, the mountains opened and swallowed up the Buffalo and the wise men, there to remain for twenty years. This was an unusual belief. But the usual creeds of the natives do not seem to have edified Mr. Barkley. Neither did their clergy impress him favourably, though of one Greek priest he heard that he was "an excellent worthy creature," to whom every one came "to buy wax-candles and charms," so that "each week he makes a lot of money, which enables him to get so drunk on Saturday night that he is like a dead man all Sunday." Having ridden over to attend service at this amiable ecclesiastic's church, Mr. Barkley was informed that he was "lying among the nettles at the back of the drinking-shop, unable to move till night"; and that, moreover, this was the fifth Sunday he had spent among those same vegetables.

Full of interest are Mr. Barkley's sketches of the English workmen, especially the "navvies"—honest, faithful giants, whose great delight was to get drunk. During an outbreak of cholera, one of Mr. Barkley's English friends devoted himself to nursing a set of navvies; one after another they sank. At last one was left; with him, too, collapse had set in, "when the poor fellow raised himself up in bed, and with his last breath said, 'Bust me, master, if you and I ever meet in Newcastle, it sha'n't be one glass of beer that shall part us.'" Very good also is the portrait of "the British Sub-Contractor," "eminently 'cute,' though almost or quite illiterate, pouring down his throat "a tumbler of raw spirits, into which he had put a pinch of cayenne-pepper, 'because nowadays it was such poor weak stuff it struck cold to the stomach without it.'" Almost pathetic is the description of the first "going to church" in the little English community; quite exhilarating is the account of the literary engine-fitter and others, from one of whom Mr. Barkley once received the following letter. The man had sent to ask for a crane. Mr. Barkley had not one to spare, but he sent him instead an annoying young jackass which the man had left behind him. The return train brought this letter:—"Dear Sir,—How can I anticipate you implicitly any longer? I ask for a crane and you send me a donkey. Hoping that future thoughts and future foresights may remedy our evil, and let extempore go, —I remain, &c."

Mr. Barkley is almost always kindly and cheerful. It is only when he narrates such wrongs as those of the poor Bulgarian peasant, who is obliged to see his crops rot in the ground without daring to touch them till the bribe-seeking tithe-collector comes, that he waxes hot and wroth; or when he has to deal with Bash-Bazouks, whom he describes as feared by friend and foe alike. On one occasion about a thousand of them were carried along his line. "If any other troops in Europe had behaved half as badly in a conquered enemy's country as these animals did at home, they would have been hanged by scores." Every warehouse and magazine had to be locked and guarded. When their colonel told them to stow away their baggage they answered "that he might do it himself." Indeed "they drifted about just as they liked, and the last thing they thought of was obeying their officers." On the journey by rail they ordered the engine-drivers to stop as they passed a brook, and, "because we did not do so at once, a pistol ball was sent whizzing over our ears, to read us a lesson in obedience." No wonder that, "as soon as the news spread through Tchernavoda that our trains were bringing down a thousand of their old tormentors, the whole of its inhabitants, Musulman and Christian, packed up their goods and slipped over the hills to their friends at the next village, and did not return till the last of these fellows had been shipped off."

JOSHUA HAGGARD'S DAUGHTER.*

THE work before us might almost be described as a religious novel. Having tried her hand at portraying almost every other variety of character, Miss Braddon now introduces the "dear dissenting brother." A sickly piety pervades the work, and its general tone is that of intense vulgarity. Much mention is made in it of silver teapots and Sunday gowns, "seedy" cakes and cowslip wines. The whole book reeks of peppermint. The principal scene of the story is laid in a small fishing town on the coast of Devonshire, the time some fifty years ago. A widower named Joshua Haggard was a Methodist preacher and well-to-do tradesman. The son of the squire of his parish was Oswald Pentreath. The book opens with some remarks about the weather. A storm comes on, during which Oswald Pentreath's little yacht is wrecked, and its owner's life only saved through the exertions of Joshua Haggard. This leads to an intimacy between young Pentreath and the preacher's family. Oswald and Naomi (Joshua's daughter) fall in love with each other, and become engaged to be married. We must now start on the collateral line of the story, which is destined eventually to run into the other, and to cause the catastrophe. Joshua goes into Cornwall to open a meeting-house for a friend. There he meets, by the roadside, a girl named Cynthia, who has run away from a troop of gipsies. He takes her to the house of some old friends of his, the Miss Webblings, and persuades them to make her their servant and teach her to be a "Christian." Some time afterwards he revisits, falls in love with, and eventually marries, her. Having taken her to his home, and allowed her to nurse old Pentreath through his last illness and death, he perceives that Oswald is in love with her, and immediately insists upon Naomi's engagement being broken off. Oswald proposes to go to America, and begs Cynthia to meet him on a lonely common, close to the shaft of an old mine, to bid him farewell. Nothing approaching to impropriety has taken place between them, and Cynthia goes to the trysting-place, delivers a sermon to Oswald, and wishes him good-bye for ever. Meanwhile Joshua, who had obtained information of the proposed meeting, is hidden in a wood hard by, and, when Cynthia has departed, springs out upon Oswald. After some parleying, Oswald offers Joshua one of his pistols, and the young squire and the Methodist preacher prepare for a duel. Although Joshua perceives that Oswald has thrown up his arm and fired into the air, he calmly shoots him through the heart, and throws his body down the old shaft. After this event, Joshua preaches with redoubled energy, and hurls more metaphorical fire and brimstone at his flock than ever. Presently Oswald's brother Arnold, who is a captain in the merchant service, returns home, gives up his profession, and applies himself to the task of seeking his brother. Oswald is popularly supposed to have gone to America, but Arnold suspects foul play. Frequent visits are paid by Arnold to the Haggards' house, and he becomes enamoured of Naomi. He does not, like his brother, also pay court to Cynthia, but is discovered one day by Joshua in deep conversation with her on the mystery of his brother's disappearance. Although the meeting is in reality of a most inoffensive nature, the jealous husband suspects that Cynthia is flirting with Arnold in the same manner that she formerly did with Oswald; he therefore drives her from him in a fit of rage, as Abraham turned out Hagar and Ishmael, although, as he brutally remarks, there is no Ishmael in this case. She then seeks shelter again with the Miss Webblings. Eventually Arnold discovers the body of his lost brother, and obtains circumstantial evidence of Joshua's guilt. About this time Joshua's brain shows signs of giving way. He suddenly starts off to seek his rejected wife, bearing a letter for Arnold, in which he confesses that he killed Oswald. He finds on his arrival at the Miss Webblings' that his wife has just died, and the shock to his already deranged system produces a fit of apoplexy, of which he dies shortly, in a tolerably happy and resigned state of mind. Arnold and Naomi afterwards marry, and build a shrine to the memory of the excellent Joshua.

Joshua Haggard is a religious fanatic. When he is trying to save Oswald's life, and is steadying himself in the bow of the boat tossed about by the wild waves, preparatory to leaping upon the reef, we are told that "long familiar texts were in his mind even at this moment." Poor Oswald has scarcely come to himself on the minister's bed, when Joshua kneels down and says a prayer for "this sinner wandering darkly." The sinner being persuaded to remain for supper, which entails prayers, the minister selects appropriate portions of Scripture for the occasion, and reminds Oswald of the debt he owes his Creator for the work of the day, "without being absolutely personal"—as if he could preach at him in such a manner without being absolutely personal. The evening devotions of these pious Methodists lasted nearly an hour. We are informed in a later part of the book that every night at the end of prayers a pause was made, during which the household had strict orders to devote themselves to self-examination and pious meditation. It is interesting to learn of this ascetic divine, that he was "careless and unthinking about his virtuals." In the course of the book we are treated to several pages of his sermons, rubbish which fails to amuse, interest, or edify. When he proposes to Cynthia, he does so in nearly two pages of half prayer, half sermon. To read through this scene, word for word, is almost more than human patience can stand. He calls her the fairest flower that ever grew in God's earthly garden, and avows his intention of

* *Joshua Haggard's Daughter*. A Novel. By the Author of "Lady Audley's Secret," &c. London: John Maxwell & Co. 1876.

keeping it and cherishing it to adorn his heavenly paradise. He is so overcome by his pathos that on his return to the house he has to be revived with cowslip wine. In the third volume he is not quite so polite to Cynthia, addressing her as "spawn of Beelzebub." On the evening of his love-making, however, ready, as always, to improve the occasion, he chooses as the subject of the exposition at family prayers the instinct of the heart called love at first sight, and dwells upon the favour which the Moabitish woman found in the eyes of the stranger. We are not well versed in the manners and customs of "shepherds," but that Joshua should act in such a way upon such an occasion strikes our unregenerate minds as unnatural; it is certainly unpleasant. After the murder of Oswald, he calmly reviews the deed with his open Bible before him. He had sinned; so had David. He had fallen; so had Peter. But David continued to be priest, teacher, and chief among the people, and Peter, after his fall, received the charge of Christ's flock. He Joshua, would also continue to be priest, teacher, chief, and shepherd. And after all, Oswald had sinned against him, and the wages of sin is death. Still, notwithstanding this self-persuasion that his guilt was not very great, he told a great many lies to conceal it.

The character of Naomi is weak and filial to an unnatural degree. We are asked to believe that a girl of strong feelings refused to accept an offer from a man she loved from her heart, unless her father should give his unqualified consent; that she readily agreed at her father's desire to wait two years for her marriage, broke it off without receiving any explanation, at his wish, and eventually was glad to accept another man for his sake. Cynthia's character is almost colourless, with the exception of a doglike faithfulness to Joshua. It is true that she felt a temporary hankering after Oswald. In the present day we are unfortunately only too much accustomed to find the chief romance of novels, not in the courtship of a noble youth and an innocent maiden, as was the case in older books, but in the guilty amours of married people; but it is something quite new to us to read of a young wife, when her adorer has just declared his sinful passion for her, replying, "Ask your Saviour to give you a better heart." As to the other characters of this story, Oswald does not excite any interest in our mind. Byron or the Bible, it seems all the same to him. Reading *Werther* himself, or listening to Joshua expounding the Scriptures, appears equally to gratify him. Judith (Joshua's sister) is extremely disagreeable and totally uninteresting. Hers is a very hackneyed character, and, though evidently intended as one of the funny personages of the book, she bores the reader without amusing him. The same may be said of Naomi's brother Jim. He is a vulgar boy, destined by the author to fill the position of "clown" to the novel. As it is, he is merely intensely offensive. When his father remarks upon the excellent manner in which he has brought him up, he replies:—

"I wish we had been brought up to have more variety at meals. . . . Green meat is very well in its way, but bread-and-butter and green stuff every afternoon is rather too much of a good thing. I feel as if I was making a Nebuchadnezzar of myself before the summer is over."

Every now and then he is made to deliver a regular stage speech, stiltily, unnaturally, and unboylike. As the book advances we are told that his brain becomes "sharpened by a course of wholesale and retail grocery." The Miss Weblings keep a school and are shining lights in the Methodist community of their village. We are favoured with many details of their private life; that they used to wash their hands in the same basin, "not forgetting to expectorate genteely in the water, lest it should lead to unsisterly tiffs"; that they used to eat peppermint in chapel to keep off faintness when the weather was hot and the edifice crowded, and that they produced "seedy cake" and cowslip wine on the arrival of guests.

The first part of the book would almost seem to have been purposely made dull in order to bring out the sensational ending in greater relief. If so, the author has certainly succeeded in at least one half of her object; but the sensationalism itself is of the weakest description, the wires which pull the puppets being too plainly visible. The descriptions of scenery are poor and conventional. A lane is said to be shadowed by "tangled greenery," a common is described as a "billowy expanse of golden bloom," and the great beauty of trees appears to be that they should be "lopsided." The jokes and puns are unworthy of a servants' hall. Offensive vulgarities occur on almost every second page. Aunt Judith speaks of coming "over as if I'd been eating too much treacle at the mere sight of him." Unmarried women are said by one of the characters to be "all ready to say snip to the first as says snap." There is perpetual talk about food; hot joints and savoury potatoes "reeking with unctuous grease and gravy," pasties of every kind, apple pasty, potato pasty, fruit pasty, &c. We are told of "sweethearts that had only just begun to keep company." Here is an elegant remark made by a certain Mrs. Pumble:—

"She's got very uncommon-coloured hair, that gal of yours, Miss Webling. I don't know as I call it pretty for a young woman, though it's very winning in a baby. My Jimmy has hair just that colour; and when he's naughty it goes more against me to slap him than it does the dark-haired ones—he's got such an innocent look with him. But I think flaxen hair's rather too simple-like for a young woman; it gives her a foolish look."

The book has apparently been written in a great hurry. We should doubt whether the author had even read it over and attempted to correct it. She calls a follower of Wilkes a "Wilkite," and makes "Ptolomies" the plural of Ptolemy. In nautical affairs she is not so much at fault, thanks to the "coöperation in the opening

scene" of Captain the Hon. John Carnegie, R.N., of which we are informed in the dedication; but she can scarcely have obtained the "coöperation" of a hunting friend. Oswald has a horse which had every vice "linked with one virtue—he was a rusher across country." Of course what is technically termed "rushing" is one of the worst faults a hunter can be guilty of. Oswald hunted this unlucky beast *four days a week* "in winter." We should have been quite prepared to have heard that he hunted him in the summer also. Although two days a week is more than any horse could stand for any length of time, even four fails to satisfy Oswald; for after the wreck of his yacht, he affectionately says to his horse, "You'll have to carry me a little oftener, my steed, now I've lost the *Dolphin*." But why should we be astonished at Miss Braddon's expecting so much from a hunter? She certainly never spares herself, and the proverb about working the willing horse too hard is especially applicable in her own case. She has proved herself capable of writing novels of spirit and power, whatever their faults may be, and rest and recreation might yet enable her to do so again.

AN ENGLISH-JAPANESE DICTIONARY.*

THE Japanese language has shared in the popularity of Japan. The spectacle of a nation which was bound hand and foot by ancient traditions, popular superstitions, and strict ceremonial observances, suddenly casting off every trammel and emerging, as it were, from the grave of decay into the broad daylight of everyday life, so enchanted European lookers-on accustomed to the obstructive policy of the Chinese, that everything Japanese was regarded as a fit object for admiration. There was much also that was interesting both in the country and the people. Possessing an almost perfect climate and every variety of scenery, rich in foliage and blessed with a productive soil, Japan presented a more than usually attractive picture to travellers, who were never tired of dilating, in print and by word of mouth, on the beauties of the "Land of the Rising Sun," while the people were to all appearance fit inhabitants of such a favoured land. Clever, urbane, cheerful, and brave, they were eminently calculated to win the regard at first sight of those foreigners with whom they came into contact, and amongst whom they earned for themselves the name of the "French of the East." Nor was this a misnomer; in many points they resemble the French of the West, and, unfortunately, in some of their failings as well as in their virtues. The love of change is as strong in the streets of Yedo as on the Boulevards in Paris. It is quite true that this weakness has been the means of introducing many valuable reforms into the country; but these were undertaken with a precipitancy which argued rather a desire for some new thing than a conviction of the expediency of adopting the particular changes in question. With eagerness the rulers set about to upset the time-honoured system of government. They abolished the Tycoon, brought the Mikado out of his seclusion in Kioto to the palace at Yedo, and created a representative House of Parliament; and, in fact, in less than a decade they converted an ancient Oriental State into a brand-new constitutional Empire.

These changes were effected in so amazingly short a time that attentive observers watched anxiously the result of an experiment which was without parallel in the history of the world. Thus far nothing has occurred to awaken alarm, and the people have submitted with more than indifference—indeed with cheerfulness—to the new order of things. No doubt there was much in the new programme to attract a large and important section of the public. A number of young men were sent abroad to study the languages, sciences, and arts, and it is to be feared the vices of the West, in the capitals of Europe and the United States; new appointments were created; and colleges were established for the moulding of youths for the public service. Cleverly and with great facility the foreign students picked up a superficial knowledge of the languages of the countries to which they were sent. They soon learned to talk fluently, though with characteristic impetuosity they adopted and freely used expressions the import and propriety of which they were unable to understand. On the occasion of the last special mission from Japan to this country the Envoy went, amongst other places, to inspect a manufactory in the midland counties. He was received in state by one of the junior partners, who apologized for the absence of Mr. A., his senior, and added, "Allow me to introduce to your Excellency young Mr. A., the son of Mr. A." "And who the devil else should he be?" was the reply vouchsafed by his Excellency to the astonished junior partner. But of course there were some who studied European languages patiently and methodically, and the appearance of the name of Ishibashi Masakata in connexion with that of the accomplished Secretary of the English Legation at Yedo, Mr. Ernest Satow, on the title-page of the work before us, is evidence that he at least is possessed of a scholarly knowledge of the English language.

The number of works on Japanese which have appeared in England during the last fifteen years bears testimony to the interest which has been awakened in the language. In 1861 Sir Rutherford Alcock, then Her Majesty's Minister in Japan, published a grammar of the language, which was shortly followed by a grammar of the spoken language by Mr. Aston, who in 1872 also published one of the written language. The first dictionary of any

* *An English-Japanese Dictionary of the Spoken Language.* By Ernest Satow, Japanese Secretary of H.M. Legation at Yedo, and Ishibashi Masakata, of the Imperial Japanese Foreign Office. London: Trübner & Co. 1876.

importance was brought out by Mr. Hepburn, in 1867. This work subsequently went through a second edition, and appeared also in an abridged form; and now these are supplemented by the work before us. These several works have corrected many popular errors as to the nature of the Japanese language. It was almost universally believed at the time of the signature of the Treaties that there was a close alliance between the languages of China and Japan, and even subsequently student interpreters destined for Japan were sent to Peking to acquire a grounding, it was believed, in the language which was to be their study in the future. But time revealed the fact that the languages were entirely distinct, and that the only connexion between the two was the Chinese characters which were employed in both.

Japanese belongs to the Altaic family of languages, and it is extremely doubtful whether it had found any expression on paper before the introduction of Chinese. It was in the third century that a Chinaman named Wang Jen, from the State of Woo, first made the Japanese acquainted with his native language. The new field of thought and knowledge thus thrown open to them was eagerly entered upon by students who set themselves diligently to master the language and literature of their newly-found neighbour. But, though willing enough to gain all that was to be learned from Chinese, they showed no disposition to sanction the intrusion of foreign principles into the unwritten grammar of their own language. All that they consented to borrow were the written characters. These they at first attempted to use as the equivalents of synonymous Japanese words; but they soon found that it was impossible to render the grammatical inflections and terminations of their own language in the inflexible monosyllables of China. The next step, therefore, was to employ Chinese characters as phonetics; but these were used by writers in such an arbitrary and indiscriminate manner that it was deemed necessary to arrive at some definite system of transcription. With this object the analysis of the sounds of the language into forty-seven syllables was made, and two syllabaries, both borrowed from Chinese characters, were adopted to express them. The first of these, the *Katakana*, is composed of abbreviated forms of Chinese characters, one side or a part being taken to represent the entire character, and each is the equivalent of a Japanese syllable. The *Hiragana*, on the other hand, is nothing more than abbreviated cursive forms of a limited number of the more common Chinese characters; but in this each syllable is represented by several characters, so that while the Japanese syllables number only forty-seven, the *Hiragana* signs which represent them amount to several hundreds. Thus a knowledge of Chinese has grown up side by side with the study of the native language, and, being by far the richer tongue of the two, a vast number of Chinese words have been imported into it, without however altering the Altaic character of the grammar. But, in addition to this, together with the syllabaries named, Chinese characters are still commonly used in modern Japanese writing, both as ideographic signs and as phonetics, and each of these may, on any modern page, have one of four different values. Thus (1) a Chinese character may be the equivalent of a Chinese word; (2) it may be the equivalent of the synonymous Japanese word; (3) it may represent the mere sound of the Chinese word; or (4) it may represent the mere sound of the Japanese word. For instance, if we take the Chinese character *Ten*, or, as it is pronounced in Japan, *Ten*, "Heaven," we find it sometimes used for the Chinese word *Ten*, "Heaven," sometimes for the synonymous Japanese word *ame*, and sometimes for the mere sound *Ten*.

As must be at once apparent, this variety of form and value in the written medium gives rise to endless confusion, and has induced the Government to consider whether it might not be possible to exchange the different forms of the written character for the Roman alphabet. This subject, at the request of the Japanese Minister at Paris, was discussed at the first session of the International Congress of Orientalists; but the difficulty of laying down any general system of transcription was so great that no definite result was then arrived at. By degrees, however, the scholars of the different nations of Europe are approaching the adoption of a uniform system of representing Japanese sounds in Roman letters, and it is to be hoped, therefore, that before long this very useful reform will be effected. The volume before us is a step in this direction. It is printed entirely in Roman characters, and in a way which, with but ordinary attention to the chapter on the values of the letters, makes a mispronunciation a needless blunder. Being intended to assist Englishmen in speaking Japanese, it is a dictionary of *sokugo*, or "common words," as native grammarians call them, in contradistinction to the *gagen*, or "elegant words." The difference between these two styles is much greater than might be supposed from these expressions; for while there are some words of each division which are common to both, there are a great many which are restricted in their use to the class to which they belong. To keep them separate and distinct is therefore very important for the beginner. This has not been done in other dictionaries, and the consequence has not unfrequently been that students have employed expressions in written composition which would be considered quite inadmissible by native writers, and have used stilted forms of words in conversation which are unknown in the colloquial language. From such mistakes as these the authors of the *English-Japanese Dictionary* have saved their readers, by presenting before them only such words as are commonly used in the spoken language; and they have taken great care also to explain under each heading the Japanese equivalents of the English words in their

various senses. For instance, if we take the verb "To pick," we find it treated of in the sense of "picking" a flower, "picking" a fowl, "picking" a pocket, "picking" a quarrel, "picking" out, or "picking" up, each and every application of the verb being represented by as many different words in Japanese. The advantage of these explanations will be appreciated by any one who has attempted to make himself understood in China or Japan by the help of dictionaries. For though in both languages many words, as in English, represent a variety of meanings, yet the trains of thought which produce these varieties among ourselves are so entirely different from those which help to give Chinese and Japanese words their several significations, that it can very rarely happen that the values of an English word are represented by one word either in the language of China or of Japan. The only instance that occurs to us at the moment in which a Chinese word agrees with its English equivalent in its double significance is the word *yen*, which means both "a swallow" (the bird) and "to swallow." This coincidence is all the more strange since the connexion between the double meanings of the two words is not abundantly clear. But not only have our authors drawn a distinction between the different senses in which the English words may be used, but they have most truthfully translated these into Japanese; and indeed an examination of the pages of their work is sufficient to show that accurate scholarship and conscientious care have both contributed to achieve the very genuine success represented by the volume before us. It is just what a work of the kind should be; it is full and not diffuse; it is accurate and intelligible; and it possesses the further advantage of being of a size which entitles it to be described as a "pocket" dictionary.

THE THREE BRIDES.*

THERE are varieties of fame for authors as well as for workers in life's more active arenas. There is the name which all the world knows as connected with books which all the world reads. There is the name which is widespread apart from any intimacy with the work which has made it so. There is the name more familiar than the reader likes to own, and cherished with an apology and a protest. And there is the essentially domestic reputation which is honourably earned by good work—work able and telling of its kind, showing aptness amounting to a kind of genius for the task undertaken, yet work not bringing down the acclaim of professed critics so much as the simple tribute of the hearth; a tribute tempered, it may be, by an eager criticism not always based on critical laws, but not less effective in its way. Miss Yonge may be said to have passed through most of these phases of literary renown. Her books have readers far beyond the limits of her own country and tongue. Her name is identified with works of a representative character, which, if they do not make much impression on the regular critics or readers of fiction, certainly enjoy a familiar household fame—the fame of the parlour and the schoolroom, the admiration of young people of the more thoughtful cast, of awakening fancy and enthusiasm, and not less of grateful matronhood, laden with educational cares. It sometimes happens to the no longer young observer to be a witness of this influence of a name in family life, to hear the mere creatures of the author's imagination discussed as real personages, and their characteristics assigned to the various members of the home circle; to hear the latest plot analysed, and its development and issue eagerly speculated upon; to find the *dramatis personæ* of a dozen thickly-peopled narratives all distinctly present to the group of conversers—their names, relationships, qualities, and bearings upon the story, on the tips of all tongues. And one cannot help asking whether the fame of a successful novelist who writes for men and women of the world, for people immersed in the pleasures and cares of society, is equal to the hold of a less conspicuous writer on the sympathy of bright, clever, fresh young minds; of the young who will one day be old, and with whom the name will to the last be a living memory associated with their first essays of thought, with dawning speculation on life, its duties, its romance, and its destinies.

When we come to consider the source of the strong influence exercised by Miss Yonge over a certain class of readers, we see it first in the vividness of the hold on the author herself of the varied creations of her fancy whose function it is to work out or to personate her views on religion and ethics. The characters may not always interest her readers, but to herself they are realities which are not to be put aside. We observe a grasp of their personality and circumstances which equals the knowledge we have of the living acquaintances who most interest us. Once created, each remains a lasting presence in the picture gallery of the author's memory. We detect this permanence sometimes inconveniently through her unaffected assumption that her readers and herself stand in the same intimate relation to some past or absent personage, who has perhaps slipped out of our memory into the shadowy land whither vanish so large a proportion of the airy nothings of invention that we make acquaintance with after a certain period of life, but who has a substantial existence for the writer, with a character and qualities beyond what the occasion of his first appearance brought to light. Perhaps another reason of the deep impression made by the actors in Miss Yonge's stories is that she interposes so few of those details of scenery and atmospheric effect

* *The Three Brides*. By Charlotte M. Yonge. London: Macmillan & Co. 1876.

which find such favour with authors, especially female authors, of this day. In fact, her style is in this very respect in the manner of another period, the period when it was left to poetry to describe the aspect of nature in relation to the action of man, and the prose story-teller occupied himself with the looks, the manners, the words, the action, the feelings, the hand-to-hand and eye-to-eye encounter of the persons upon the scene; indicating the scene itself by a few preliminary touches, or, where description was his forte, alternating description of nature with dialogue, not aiming to deal simultaneously in both. There is a certain grace in the new method; but for putting the reader in lasting relation with the characters and incidents of a story we have a preference for the old way. The picturesque, in any period or style, is however not Miss Yonge's characteristic. She arrives at her clearness of apprehension, not immediately through the vision of her fancy, but through some primary speculation on morals or religion. A duty, a scruple, a principle, a doctrine, gives the first impulse; and appropriate actors start upon the scene to work it out, by discussion, by doing or suffering, by mistakes or sacrifices, success or failure. It is perhaps a leading characteristic of all Miss Yonge's fiction that conscience is ever uppermost as a visible power, either obeyed or outraged. The reader is always witness of its processes. A strain of confession, of self-reproach, spoken or implied, runs through each narrative; the struggle of the religious life, the wear of scruples, the anguish at shortcomings are all brought to the surface. The reader is admitted to them as a spectator or one of the audience, and at length speculates on what actual social life would really be if the outer cuticle which with most men veils the inner conflicts were wanting there as it is in these scenes of fictitious goodness. We do not mean that religious profession plays the part here that it does in the old religious novel; the writer, indeed, allows her views to be clearly seen, and of course the best people are of her way of thinking; but wherever conscience is allowed full play and shows itself most actively at work, there she is sympathetic, even where scrupulosity is most at variance with her own taste or personal opinion. In fact, we believe that were conscience actually to exchange its whispers for this outspoken tone, whether of debate or scruple, and habitually betray itself to the looker-on, it would lessen manliness of character without any corresponding gain to right meaning and conduct; and in real life we cannot doubt that our author would go along with us. It is rather by way of literary criticism that we note it here as a departure from nature—a departure which is perhaps inseparable from didactic teaching under the form of fiction.

The present story, though possessing all the distinctive marks of Miss Yonge's style, differs from previous ones in this, that, instead of beginning at the beginning and gradually leading up the various members of a family group from the trials of childhood to those of love and marriage, it begins with marriage in the first page. The opening scene, where the three brides arrive respectively at the maternal home of the brother bridegrooms is given with great spirit and effect, and the position, however unusual, is managed with a sufficient air of probability to do credit to the author's inventive skill. Into the story itself we will not enter. The leading question perhaps to be worked out through its agency is the question of amusements, how far and of what nature they are permissible or becoming in a good Christian; the line being drawn between dissipation on the one hand and sour austerity on the other. In the character of the fascinating Lady Rosamond, the bride of the zealous young rector, we are shown the danger of extreme love of diversion, from which she is tenderly rescued through the aid of an impetuous, though not easily roused, conscience and warm affections. Not only does the author's favourite bride err in this direction, but a young, boyish curate, not less in her good graces, exhibits the same uncontrollable tendency to amuse himself. To be sure he is pulled up at the end with a passionate remorse scarcely in accordance with his temperament; but the writer vindicates her real aims through this method, and shows what is her estimate of the weight, duties, and obligations of the ministerial office. Still, time and experience teach moderation on this point to the strictest moralist. The question is well summed up in the following reflections of Julius, the perplexed husband and chief of these two gay spirits, after a discussion on the general subject with his old friend and director:—

The higher the aspiration of the soul the less, of course, would be the craving for diversion, the greater the shrinking from those evil accompaniments that soon mar the most innocent delights. Some spirits are austere in their purity like Anne; some so fervent in zeal as to need nothing by the way like Mr. Bindon; but most are in an advanced stage of childhood, and need play and pleasure almost as much as air or food; and these instincts require wholesome gratification, under such approval as may make the enjoyment bright and innocent; and yet there should be such subduing of their excess, such training in discipline, as shall save them from frivolity and from passing the line of evil, prevent the craving from growing to a passion, and, where it has so grown, tone it back to the limits of obedience and safety.

Alas! perhaps there lay the domestic difficulty of which Julius could not speak; yet, as if answering the thought, Dr. Easterby said, "After all, charity is the true self-acting balance to many a sweet, untaught nature. Self-denials which spring out of love are a safeguard, because they are almost sure to be both humble and unconscious."

To the errors of another of her brides Miss Yonge is less indulgent. Raymond, the son and heir, brings his young wife, trained in self-importance, to his invalid mother's home, under the view of her occupying there a subordinate place. Now, according to our

English ideas, this is a false position. A young wife should be mistress of her own home, and we believe it is a pretty universal observation of experience, wherever the experiment of living under a mother-in-law has been tried, that there are signs in some way or another of its not succeeding. Either the young wife loses the indispensable first training to her work of making a home and a social centre—a loss which time in some cases never wholly repairs—or the mother-in-law has a sense of being put aside, and the daughter assumes a position towards her which is bad for her own character and dangerous to her relations with her husband. Cecil certainly is not amiable under the trial, but perhaps the author hardly understands what a trial it inevitably must be to a young woman of her claims and expectations; though the results brought about under the circumstances are very much in accordance with the general experience of which we have spoken.

Another feature in Miss Yonge's writings is her fidelity to the principles which gave the first impulse and direction to her literary activity. Some writers begin by being didactic because they do not know how else to begin. It is their excuse for writing at all; and as power is realized they naturally turn from teaching, which was a first step, to mere delineation of human nature as they find it. But the purpose which directed the start has remained with the present author throughout. It is natural to her to view human nature under the light and guidance of the same principles which prompted her first efforts; and it is through this medium, as it would seem exclusively, that human nature interests her, stimulates her to delineation, and dictates the work of her life.

SHOOTING AND FISHING TRIPS.*

THE fault we find with these volumes by "Wildfowler" is a common enough one—there is rather too much of them; but we only blame him, let us hasten to add, because he gives us too much of a good thing. He writes from the fullness of information as well as of enthusiasm; there is nothing in the book that savours of book-making; but we think he would have consulted his own interest as well as that of his readers had he reserved a part of his varied experiences for a second series. After all, however, it is not a book that a man is bound to read through in a sitting, and it will be a valuable addition to the technical library of sportsmen who are little given to literature. In the wet days and the long winter nights they may dip and dip again into narratives that will have a vivid personal interest for them. "Wildfowler"—we may sink his second *nom de plume*—goes so heartily into his work that he is loth to spare one a single incident. Time after time are we told how he crawled up to such a flock of birds on the shingly shore; how he hauled up such a pollack or conger; how he happened to miss, or how his fishing lines came to be broken. It sounds monotonous, and it necessarily is monotonous to a certain point; and yet he recounts his most trivial adventures with so much truthfulness and freshness that we have only found them wearisome when we have treated ourselves to an overdose. And, moreover, there is this counterbalancing recommendation in the book, that it imparts in a twofold way a good deal of practical knowledge. In the first place, the author is a veteran shot and fisherman, and it is very rarely indeed that he cannot put you up to a "wrinkle." In the second place, he has been half round the English coasts and over a good part of the Continent to boot; and those who care to follow in his steps have only to read and profit by his experiences.

"Wildfowler" has been writing for *Bell's Life* and the *Sporting Gazette*; and, especially so far as shooting water-fowl and sea-fowl goes, has laid himself out to labour for the benefit of Londoners who have short holidays or shallow purses. He had apparently undertaken to contribute a constant succession of papers on shooting or sea-fishing, and to serve them fresh and fresh from week to week, from trip following on trip. Now he makes a dash in a waterman's boat down the Thames, or takes a run in a yacht up the Essex coast. Now he patronizes the Great Eastern Railway, now the South-Eastern, and then the South-Western. One week he is walking the sands or the mud-flats with a retriever at his heels and a big-bore gun on his shoulder. Another week he is bobbing about in a boat, sitting between a bait-pail and a luncheon-basket, letting down a deep-sea line or drawing it in hand over hand. He turns up promiscuously at old-fashioned ports left high and dry behind their banks of shingle on tidal streams half silted up; at such famous resorts of waterfowl as Poole Harbour or the Yarmouth Flats; or even at fashionable watering-places like Brighton or Hastings, whither few sportsmen less zealous than himself would ever dream of taking a gun-case. He is greatly helped by a convenient ally, who keeps a small yacht in the river at the disposal of his sporting friend; and who is always eager to be off on a cruise at a moment's notice, although personally he is serenely indifferent to sport. Add to this, that "Wildfowler" has the happy knack of striking up convenient acquaintanceships wherever he goes; that his sporting knowledge wins him the respect of any congenial spirits he falls in with; that his constitution is pretty nearly proof against sea-sickness; that he is sublimely indifferent to weather when there is any sport to be had; that he can rough it on short commons or none

* *Shooting and Fishing Trips in England, France, Alsace, Belgium, Holland, and Bavaria.* 2 vols. By "Wildfowler," "Snapshot." London: Chapman & Hall. 1876.

at all, so long as he has a reasonable prospect of recompensing himself when his labours are over; and it will be seen that, with his indefatigable activity, he must have much to tell that is worth the bearing.

Perhaps the best way to deal with this mixed mass of matter is to single out a sample from it; and, to begin as near to town as possible, we may take a day that the author passed "On the Thames and the Medway." It must have been in the middle of winter when a party of four embarked in a tiny yacht moored off Woolwich. Two of the gentlemen got into a boat about noon, and started on a flying trip off the Essex shore. So far it cannot be said that they were repaid, although they did pick up a moorhen or two among some piles near a wharf where a couple of screw-steamers were unloading. Off Erith, when it was nearly three o'clock, it struck them that they had better look out for the yacht, if they did not wish to miss her in the darkness; and, by the time they made shift to scramble up her sides, the teeth of the fowling enthusiasts were chattering, and their bodies damped and chilled to the bone. However, something strong and hot, and a seat by the cabin-stove, restored them; and, nothing daunted, they made arrangements for a fresh start after dinner. When the hour arrived, however, nobody but "Wildfowler" was disposed to stir, and he was rowed ashore and landed for a lonely walk in the marshes. Considering that he was so near to the great waterway of the Thames and the whistle of the suburban railways, there is something really romantic in his account of the sights he saw and the sensations he underwent. As he walked or waded ahead in the moonlight, he heard flights of invisible birds piping and shrieking out of the dimness; and when he reached those parts of the marshes which are overflowed, he could distinguish the flocks swooping about over the surface of the shallows, or grubbing for their food upon the margin. Stalking as best he could, by the help of cattle-troughs and broken gates, he succeeded in bagging a score or so, chiefly oxbirds and redshanks. Nor was the excitement over when he had turned in on board the yacht, which was riding at its moorings. Even if you hang out lights and keep a bright look-out there is always some danger from the rush of steam vessels and sailing ships, and from unwieldy barges lumbering along with the tide. This is especially the case when, as on that morning, there was a thick fog; and one screw steamer that had gone astray came dangerously near them, sounding its fog whistles and ringing its bells. However, after daybreak it cleared a little, and he went ashore again. That second expedition was a disagreeable illustration of the blank days that wait on the wildfowler, and indeed our author candidly owns that he never passed a more miserable time. The contents of the bag were a snipe and a teal, the latter having loomed so large through the fog that, till they came to pick him up, they might have fancied him a wild goose. The next morning, however, they had much better luck. Working down from Queenborough towards Rochester Bridge, they had altogether about forty birds. After a hurried meal at midday they set to work again, beating up before the wind along the shore and exploring the creeks in the dingy whenever they saw a likely place. In one of these creeks a flight of curlews and oxbirds came circling over the boat within thirty yards, when "Tom's big gun cut a regular lane among them, and ours completed the massacre"; subsequently the sportsmen dropped into a small flock of teal, of which they gave a good account. Of course there are differences of taste in sports as in other things, and to many men such adventures as we have sketched, with the cramped cabin of a ten-ton yacht for your headquarters, would seem very questionable pleasure. But the moral of this expedition is that those who fancy it may get fair average sport within an eighteenpenny fare of a City railway station, and sport of a kind that costs nothing at all in the way of renting and preserving regular shooting ground. Some of the most famous resorts of wildfowl, such as Poole Harbour, have been spoiled of late years. Since punters are always on the watch and professionals pick up a living, the birds have been in great measure scared away; and when they do come, they are grown preternaturally suspicious. But one may usually be pretty sure of more brilliant shooting than we have described in the Thames by taking an Eastern Counties' train to one of the East coast estuaries. Harwich, Yarmouth, Lowestoft, and many other well-known towns with capital hotels, are all good head-quarters. And "Wildfowler" gives the address of at least one snug little inn among the "flats" and the marshes, where the landlord will telegraph to you a warning of the time to come, and make you tolerably comfortable when you drop in upon him. It is to be assumed, of course, that you are fairly at home in the work, or you may not only come home empty-handed, but perhaps never come home at all. It is no joke finding yourself immersed to the waist with your gun soaked and your cartridges made unserviceable. But it is worse still to disappear by inches, and meet the fate of the Master of Ravenswood in holding mud instead of shifting sands.

Many of the chapters—rather too many indeed—are devoted to sea-fishing, which after all is tame work at best, and can only be followed with satisfaction in the Channel or on the open seas by those whose stomachs are seasoned to shaking. But, on the other hand, there are excellent chapters on sport abroad, with most valuable practical hints as to how you may best set about it. So far as our own experience goes, we should have said that "Wildfowler" sees things on the Continent in somewhat too rosy colours; that such bargains as he describes in Belgium or Alsace are decidedly the exceptions rather than the

rule. We are confident, at all events, and indeed he modestly suggests as much, that a novice who spoke no tongue but his own, and had not the knack of getting on with the natives, might have reason to regret his dealings with them, and would find his pleasures turned to bitterness. But "Wildfowler" evidently gives a most honest account of his own adventures and experiences, and some of these must be specially interesting to keen sportsmen with straitened means. Thus in the immediate neighbourhood of Boulogne, for the small prime cost of a licence, he made some excellent mixed bags; and he "foregathered" moreover with sundry friendly Frenchmen who invited him on to their preserved grounds, and showed him fair abundance of game. In Alsace he hired a shooting with a little house for 250 francs; there was more or less of everything on it, from wild boar downwards; and it would certainly be thought cheap on this side of the Channel had he given six or eight times the money. And he tells us in Belgium and Luxemburg of prizes in the shooting lottery which came under his personal knowledge, such as "a chain of downs which were knocked down at ninety francs, where ten couples of rabbits have been killed in one morning, with only two wire-haired terriers for companions. . . . Also in Luxemburg, a shooting which was let by auction last year for 40*l.* where over 50*l.* worth of game was shot in a month. It was let previously for 12*l.*" But we might go on rambling through his pleasant pages, and never know where to come to a stop; and we can only in conclusion say that, in its way, the book is decidedly one of the best we have read.

GERMAN LITERATURE.

A COLLECTED edition of Strauss's writings*, the first volume of which lies before us, will occupy eleven volumes, and, after all, will not be complete. The omissions are curious and significant; we miss, in the first place, the *Leben Jesu*, the work by which the author will be principally remembered, and his chief original contribution to theological literature. In the second place, the *Glaubenslehre*, that laborious and ingenious application of "the secret of Hegel," by which Strauss at one time flattered himself that he had achieved the reconciliation of dogma with criticism, has entirely vanished. The *Leben Jesu* is at least represented by the later and more readable, if less scientific, adaptation of the mythical theory for popular perusal; the *Glaubenslehre* is replaced by the utterly anti-theologic *Alte und neue Glaube*. These significant changes reflect one important aspect of the course of European thought since 1835, a year memorable for a great advance and a great retreat—for the full development of Rationalism in the *Leben Jesu*, on the one hand, and for the silent withdrawal of the Papal anathema against the Copernican system on the other. How far it is from being a complete account of the European intellectual movement it is needless to say; and its significance, even as regards Strauss's own share in it, is diminished by the frank revelation of the untheological cast of his mind given in the pleasing piece of literary autobiography which serves as an introduction to this edition of his works. The resemblance between this and a similar bequest of David Hume's is striking, and suggests a parallel between the two men. In both we find the same keenly critical intellect, running into paradox from the habit of applying a purely intellectual test to matters of feeling. In both there is the same sound appreciation of whatever attains the ordinary standard of human achievement, the same incapacity for estimating whatever transcends it, the same easy-going optimism, cheerful fortitude, mitigated self-consciousness, and not unamiable self-complacency. Strauss's estimate of his literary achievements cannot be taxed as flagrantly excessive; if anything offends, it is the underlying assumption that he might justifiably have rated them much higher. The particulars he imparts respecting the origin and fortunes of his writings are in general interesting and to the point. The frequent glimpses which we obtain of his private affairs in general represent him in an amiable light, although there are traces of the querulousness and over-sensitiveness observable in his controversial writings. Of his wife he speaks with a shuddering repugnance, more eloquent than any upbraidings. The remainder of the volume is occupied by minor works, including the beautiful memoir of his mother, the addresses to his Würtemberg constituents, and the parallel, more exact than is often the case with historical parallels dictated by party spirit, between the Emperor Julian and Frederick William IV.

A collection of Marshal Blücher's letters to his family †, mostly from the camp or the battle-field, during the eventful years 1813-15, adds something to our conception of the indomitable veteran without modifying it in any respect. The strength of his family affections is pleasingly exhibited, as well as his constancy in adverse fortune, and that breathless eagerness in following up success which was perhaps the most striking of his military qualities. No commander has more thoroughly carried out Caesar's maxim of deeming nothing done while anything remains undone. This consuming energy animates all the letters, from which alone it might be inferred how completely he was the life and soul of the campaigns of 1813 and 1814. In the Waterloo campaign he had a more efficient coadjutor, and the amazing rapidity of events

* *Gesammelte Schriften von D. F. Strauss*. Eingeleitet und mit erklärenden Nachweisungen versehen von E. Zeller. Bd. 1. Bonn: E. Strauss. London: Trübner.

† *Blücher in Briefen aus den Feldzügen 1813-1815*. Herausgegeben von E. von Colomb. Stuttgart: Cotta. London: Siegle.

left him hardly time to write anything except a characteristic epistle from the field of Ligny, which is alone a sufficient proof how far he was from owning or feeling himself beaten to the degree that Napoleon chose to consider him. At the same time the atrocious orthography and homely style of the correspondence bespeak the mere soldier, a man endowed with the military instinct to a degree compensating for all the defects of education, but better fitted to execute the strategic conceptions of others than to devise a plan of operations for himself.

The history of the Papacy * cannot be adequately treated in a course of lectures, nor can impartiality be expected in a German deeply impressed with the hostility of Ultramontanism to the political institutions of his country. Slightness of treatment and controversial acrimony apart, the work may pass as an able survey of Papal history from the Ghibelline point of view, somewhat marred by the apparent absence of minute acquaintance with the traditional regulations and maxims of the Roman Court, and by the cursory notice bestowed on the more recent Popes, whose reigns are at present the most interesting.

The three tracts on the Council of Constance whose authorship is investigated by Dr. Lenz † are the "Avisamenta pulcherrima de unione et reformatione membrorum et capituli," the "De modis uniendi ac reformandi ecclesiam," and the "De difficultate reformationis." The "Avisamenta" and the "De difficultate" have, since the essay by Schwab, been generally attributed to Dietrich von Niem, a conclusion which Dr. Lenz corroborates so far as the former tract is concerned; the "De difficultate" he considers to be only a detached portion of the treatise "De modis uniendi," and consequently the work of the same author, probably Andreas de Randuph.

A German version of the Abbé Michaud's work on Ultramontanism in France ‡ presents itself as an adaptation prepared with special reference to the circumstances of Germany; but it appears to be, in fact, very little else than a generally close translation. The special reference to Germany, if any, must be sought in the new preface, in which the recent misfortunes of France are held up as warnings against conniving at the dissemination of the Ultramontane spirit. The original work has been so generally noticed as to render it unnecessary to remark further on the version than that it ought to please all parties in Germany, inasmuch as the principal reproaches which the author brings against the Ultramontanes—their unscrupulousness in propagating their influence by all possible means, and their insensibility to patriotic considerations when these conflict with the interests of the Church—are precisely the points on which they principally value themselves. It is to be feared, however, that the German people, in their present mood, will fail to draw the proper moral from the facts accumulated by the Abbé Michaud, which is that the State herself is chiefly to blame for the disloyalty of a clergy out of which she has herself suffered every germ of independence to be crushed in fulfilment of a bargain with the Court of Rome.

Alfred Ludwig's laborious translation of the Veda hymns § is completed by the publication of the second volume. A commentary is to follow. The translator seems to fear, and not without reason, that he has not always succeeded in making his text intelligible; but he justly observes that the object of philological research should rather be to improve our knowledge than to prove that no improvement is required. In his renderings he has laid great stress on the interpretations of the old Hindoo commentators, and protests against their competence as expositors being impugned on the ground of their eccentricities as etymologists.

The Sotho || is a South African language nearly akin to the Kafir, and highly interesting from the richness and variety of its grammatical forms. Its grammar has been framed with great minuteness by Herr Endemann, a missionary, who has had the advantage of the assistance of Professor Lipsius.

A complete edition of Lachmann's minor writings ¶ will be acceptable to philologists, especially to those who study mediæval German literature, to which branch, with the exception of a review of his own edition of Lessing, the contents of the first volume entirely belong. They mainly consist of criticisms, some of which are characterized by considerable acerbity. The most generally interesting is Lachmann's first essay which laid the foundation of his subsequent celebrity, the memorable investigation into the original form of the *Nibelungen-Lied*, published in 1816.

Dr. Sparschuh ** finds traces of the Celtic languages, especially the Irish, all through Latin, Greek, and German. He endeavours, with more ingenuity than judgment, to explain the etymology of

numerous words in the classical languages by Celtic analogies, and seems to maintain that the Celts were the earliest members of the Aryan family to attain civilization, and that most Greek or Latin words denoting articles of luxury or refinement may be traced to Celtic roots. He further seeks to establish a connexion between Celtic and Phœnician, and has on the whole provided abundance of matter for which Irish antiquaries of the good old school will be grateful to him.

A treatise on some of the problems of political economy, by Dr. T. Hertzka *, is composed with especial reference to the condition of Austria. A considerable part of it accordingly deals with questions which are regarded as settled in England, where Dr. Hertzka's demonstration of the advantages of a metallic over a paper currency is hardly required. In the latter part of his book, however, Dr. Hertzka deals with the question of a single or a double standard, including that of the depreciation of silver. He contends vigorously for the adoption of the uniform gold standard, in opposition to M. Cernuschi; and there are force and novelty in his argument that recourse to this system is easier for a country with a paper currency than with a silver one, and in his picture of the dangers of delay. He omits to show, however, how, in the present condition of her financial and political affairs, Austria is to borrow the money requisite for the withdrawal of her inconvertible paper.

The interest attaching to a review of the literary and social condition of the Duchy of Oldenburg about the close of the eighteenth century † is, of course, principally local. After the separation of Oldenburg from Denmark, an enlightened administration did its best to encourage literary activity, and the duchy might possibly have become a North-German Weimar if it had succeeded in attracting a Goethe, a Schiller, or even a Tieck. Unfortunately the Oldenburg circle of literati, although respectable, useful, and in every way meritorious personages, were provincial and commonplace, with the sole exception of Count Stolberg, whose connexion with the duchy was abruptly terminated by his conversion to Catholicism. The most remarkable of the other names connected with Oldenburg literary history are Van Halem, a writer of varied ability, but quite below the standard required for real intellectual distinction; and Oeder, an exile from Denmark, chiefly remarkable for his share in the catastrophe of Count Struensee. The record of the efforts to promote culture in a small German principality is nevertheless honourable to all concerned, and displays the Courts of petty German princes on their most favourable side, as at least potential centres of civilization and refinement.

The mediæval University of Paris ‡, especially in its relation to its foreign students, is the subject of a very interesting essay by Dr. Alexander Budinsky. It is remarkable how early and decisively Paris asserted its pre-eminence as a centre of intellectual culture, and what preponderating attractions it has always possessed for studious as well as pleasure-seeking foreigners. At the same time the special feature of attraction has varied no less remarkably; the supremacy of the mediæval University was maintained by its superiority as a school of theology and scholastic philosophy, the very last pursuits for which it would be frequented at present. So long as these studies gave the tone to European culture, Paris continued to be the leading University; but when proficiency in the classical languages had come to be accepted as the intellectual test, it declined in relative importance, though it was never otherwise than flourishing. Professor Budinsky's introduction gives lively pictures of the grand scale of the institution in its palmiest days, the mighty concourse of students, and the concomitant turbulence and profligacy. The greater part of his work is occupied by a catalogue of illustrious foreign students, some of whom, however, are highly problematical. Thus Gilbert Foliot, Bishop of London, is registered for no better reason than his knowledge of French, and Walther von der Vogelweide on the strength of a passage in his poems in which he also claims to have been a student at the University of Bagdad. Professor Budinsky merely records such names on the authority of previous lists, which he has largely supplemented. As a Pole he has paid particular attention to the Slavonic and other more remote nationalities, and has discovered evidence of the resort to Paris of several Greeks, Hungarians, and Dalmatians, and one lelander.

A new edition of the *German Volksbücher* §, by Karl Simrock, professes to restore the text to its original purity. Without entering into this question, we may say at all events that the narrative is delightfully naïve, and the stories are in all respects models of their kind. The first volume comprises "Henry the Lion," "The Fair Magelone," "Reynard the Fox," in a metrical form, and "Genoveva."

Dr. Emil Weller || republishes a Latin tract which claims to be no less than the famous treatise *De Tribus Impostoribus*. It is reprinted from an exceedingly rare volume bearing the date 1598. The style and tone of sentiment, however, appear to us to savour of at least a century later; and it unluckily contains a distinct

* *Geschichte des römischen Papstthums*. Vorträge von Wilhelm Wattenbach. Berlin: Hertz. London: Williams & Norgate.

† *Drei Tractate aus dem Schriftencyclus des Constanzer Concils*. Untersucht von Dr. Max Lenz. Marburg: Elwert. London: Williams & Norgate.

‡ *Der gegenwärtige Zustand der Römisch-Katholischen Kirche in Frankreich*. Geschildert von Abbé Dr. E. Michaud, bearbeitet von Fridolin Hoffmann. Bonn: Neusser. London: Nutt.

§ *Der Rigveda, oder die heiligen Hymnen der Brâhmana*. Zum ersten Male vollständig ins Deutsche übersetzt, mit Commentar und Einleitung, von Alfred Ludwig. Bd. 2. Prag: Tempky. London: Nutt.

|| *Versuch einer Grammatik des Sotho*. Von Karl Endemann. Berlin: Hertz. London: Nutt.

¶ *Kleinere Schriften*. Von Karl Lachmann. Herausgegeben von Karl Müllenhoff. Bd. 1. Berlin: Reimer. London: Williams & Norgate.

** *Kelten, Griechen, Germanen*. Vorhistorische Kulturdenkmäler. Eine Sprachstudie. Von Dr. N. Sparschuh. München: Lindauer. London: Trübner.

• *Währung und Handel*. Von Dr. Theodor Hertzka. Wien: Manz. London: Trübner.

† *Aus vergangenen Tagen*. Oldenburg's literarische und gesellschaftliche Zustände während des Zeitraums von 1774 bis 1811. Von G. Jansen. Oldenburg: Schulze. London: Williams & Norgate.

‡ *Die Universität Paris und die Fremden an derselben im Mittelalter*. Von Dr. Alexander Budinsky. Berlin: Hertz. London: Williams & Norgate.

§ *Die deutschen Volksbücher*. Gesammelt von Karl Simrock. Bd. 2. Frankfurt: Winter. London: Williams & Norgate.

|| *De Tribus Impostoribus*. Anno MDLX. Zweite Auflage von Emil Weller. Heilbronn: Henninger. London: Nutt.

mention by name of the Veda, the first copy of which was brought to Europe in 1733, and which we cannot believe to have been known even by name to Europeans in the sixteenth century.

The October number of the *Rundschau** has an able summing-up of the question between Galileo and the Roman Curia, in the light of the most recent documentary discoveries; another contribution to the interminable controversy respecting the murder of the French envoys at Rastadt in 1797; and a review of the Wagner performance at Bayreuth, which the writer highly extols, but evidently considers too fine to be soon repeated. "Aquis Submersus" is a pretty story, but the author makes too dead a set at simplicity.

* *Deutsche Rundschau*. Herausgegeben von Julius Rodenberg. Jahrg. 3. Hft. 1. Berlin: Paetel. London: Trübner.

NOTICE.

We beg leave to state that we decline to return rejected Communications; and to this rule we can make no exception.

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The 18th ANNIVERSARY FESTIVAL of this Corporation will take place, on St. Andrew's Day, November 30, when the Most Hon. the Marquis of HARTINGTON, M.P., will occupy the Chair.

Those Noblemen and Gentlemen who have been solicited to become Stewards are respectfully requested to make known their intentions to the undersigned at their earliest convenience. For list of Stewards up to date see the "Times" of (to-day) Saturday, November 18.

N.B.—As many Noblemen and Gentlemen as may find it convenient are respectfully requested to appear at the Festival in Highland dress or uniform. In order to enable the Stewards to satisfactorily complete their arrangements, it is respectfully requested that early applications be made for tickets.

The Scottish Corporation Hall, E.C., October 15, 1876.

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It is intended that the School shall be an efficient School of Mathematical and Natural Science, and of Modern Languages and Literature; that Latin shall form a part of the ordinary course of instruction; and that Greek shall be taught, without extra fee, to all scholars whose parents or guardians do not object to it, in such a manner as to fit them for the Universities, and for holding the Exhibitions attached to the School, the value of which amounts to nearly £200 a year.

The Religious Instruction given in the School must be in accordance with the doctrines of the Church of England.

The Head-Master must be a Graduate of some University within the British Empire. He will have a house assigned to him free of charges for rent, rates, taxes, and repairs, or a fixed payment in lieu thereof. He will receive a fixed stipend of £200 a year, and a payment at the rate of 4s. for each boy in the School. He will have the right of receiving a certain number of boarders. He will be required to take charge of the School immediately after the Christmas Vacation.

Copies of the Scheme of the Endowed Schools' Commissioners may be obtained from the Clerks to the Governing Body of the Grammar School, to whom applications, with testimonials, must be forwarded before December 9, 1876.

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THE GREAT WESTERN RAILWAY COMPANY.

Share Capital (fully paid-up)	£230,000
Debt Capital Issued, bearing 5 per Cent. Interest	76,600
Total	£306,600

THE RAILWAY WAS OPENED FOR PUBLIC TRAFFIC ON NOVEMBER 1.

The Directors, under the powers of the Act of last Session (1876), are now issuing £100,000 Preference Stock, bearing Interest at the rate of 5 per Cent. per Annum, which will be the first Charge on the Gross Receipts of the Railway, after paying the Interest on the Debt Capital Stock, amounting to only £3,830 per annum.

The Great Western Railway Company opened and commenced working this Line on November 1 instant, and will work it in perpetuity under the provisions of the agreement scheduled to the Act of Incorporation at a charge of 45 per cent. of its gross receipts, which, as carefully estimated by the Engineers, are expected to exceed £45,000 per annum.

Fifty-five per cent of which amounts to	£34,750
Less Interest on the Debt Capital Stock at 5 per cent. per annum	£3,830
And on the Preference Stock now being issued	5,850
Together	9,600

Showing a net revenue, after the payment of all Preference Charges, of

Shareholders in this Company and in the Great Western Railway Company have already subscribed for £44,000, leaving the balance of £56,000 for subscription by the public.

This Capital is required:—(1) For the completion of the Works under the first contract, amounting to about £25,000; (2) For the new Wharves at Chertsey; (3) For branches to Tintin and other Works and Mills on the Line, about one mile in length; (4) The Bruckweir Bridge; and (5) Enlarged Sidings made at the request of the Great Western Railway Company.

The Directors are prepared to receive Subscriptions for the balance, £81,000, of this Five per Cent. Preference Stock at Par, and payment will be accepted as follows:—

£5	On Application
20	On Allotment
20	On December 15, 1876
20	On January 15, 1877
20	On February 15, 1877

£100

The right is reserved to Subscribers to pay the full amount of £100 per £100 Stock after Allotment, in which case interest at the rate of 5 per cent. per annum will accrue on the full amount of certificates.

Copies of the Companies' Acts of Parliament, containing the arrangements with the Great Western Railway Company, can be seen at the Offices of the Solicitors of the Company, Messrs. SUTTON & OSMANBY, 50 Coleman Street, London, E.C.

Applications, accompanied by the payment of 2s. for each £100 Stock applied for, will be received on the Form enclosed herewith, which must be filled up and forwarded to F. E. MARDON, the Secretary, on or before November 21 next, at the Offices of the Company, 53 King William Street, London, E.C., where Circulars and Forms of Application may be obtained.

W. HAWES, *Chairman*.
FREDK. E. MARDON, *Secretary*.

53 King William Street, E.C., November 16, 1876.

CITY OF LONDON BONDS.—DISCHARGE or RENEWAL

of BONDS FALLING DUE in the YEAR 1877.

In obedience to an Order of the Finance Committee of the Corporation of London, I do hereby give Notice to the Holders, registered or otherwise, of City Bonds, which mature within the ensuing year, 1877, as follows:—

(1.) That the Bonds referred to in the First Schedule hereto will be paid off (out of funds specially applicable to such purpose), absolutely and without option of renewal, at the dates at which they respectively mature.

(2.) That the Bonds referred to in the Second Schedule hereto will also be paid off at the dates of their maturity respectively, but that an Option is given to the Holders of such Bonds to renew the Loans severally secured for a period of ten years from the dates at which they severally fall due, at the rate of Interest of Three Pounds Ten Shillings per cent. per annum.

The Loans renewed under this option will be for the like purposes and on the same securities as the existing Bonds, interest being payable, as at present, by means of Coupons, at the Bank of England, negotiable through any Banker.

Holders of Bonds desiring to avail themselves of this option of renewal must signify to me their agreement thereto, and bring the Bonds for marking to this Office, within the present Month of November, after which this option can no longer be exercised.

This Chamber will be open for the purpose every day (Sundays excepted) between the hours of Ten and Four o'clock.

SCHEDULE I.

Bonds to be paid off absolutely.

10 Bonds for £500 each, issued under the "Newgate Market Act," maturing July 1, 1877	5,000
140 Bonds for £1,000 each, 16 for £500 each, and 20 for £100 each, secured upon the surplus lands of the Holborn Valley Improvements, maturing July 1, 1877	150,000
21 Bonds of £1,000 each and 10 for £100 each issued under the Acts for Effecting the Cannon Street Improvements, maturing December 31, 1877	25,000
Total	£160,000

SCHEDULE II.

Bonds maturing with an option of renewal.

20 Bonds for £1,000 each, and 14 for £500 each, issued under the Acts for Effecting the Holborn Valley Improvements, maturing January 1, 1877	25,000
31 Bonds for £1,000 each, and 9 for £100 each, issued under the said Acts, maturing July 1, 1877	31,000
90 Bonds for £1,000 each, 164 for £500 each, and 200 for £100 each, issued under the Acts for Constructing the Metropolitan Meat and Poultry Market, maturing April 1, 1877	200,000
2 Bonds for £10,000 each, 1 Bond for £1,000, and 1 Bond for £100, issued under the Acts for Constructing the Metropolitan Cattle Market at Islington, maturing April 1, 1877	21,000
1 Bond for £10,000 and 1 for £5,000, issued under the said Acts, maturing April 5, 1877	15,000
1 Bond for £20,000, issued under the said Acts, maturing October 10, 1877	20,000
Total	£292,000

Holders of City securities will please observe that the above Notice does not refer to any Bonds but those which become payable in the year 1877.

Further information, if needed, will be furnished at this Department.

BENJAMIN SCOTT, *Chamberlain*.

Chamber of London, Guildhall, November 4, 1876.

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